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The Christian Century

A Journal of Religion

An American's Inside View of The British Labor Party

By J. Stitt Wilson

Bishop Cannon

The Lost Leader

An Editorial

Religion Down South

By Joseph Martin Dawson

Fifteen Cents a Copy — June 25, 1930 — Four Dollars a Year

The CHRISTIAN CENTURY

June 25, 1930

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The Office Notebook

We are back in the commencement season again. Every morning we have to check over the editorial force available for the day. Who's out uttering burning truths for the benefit of some crop of new graduates? And who's left to get out a paper? Whenever one of the editors comes in toting a hand-bag, we suspect another gown-and-hood excursion. And generally the suspicion proves correct.

Academic hoods are gorgeous things to look at, but miserable things to wear in this hot weather. Whoever got up the idea of sticking a strip of red velvet under one's chin as a proper regalia for mid-June? Of course, such regalia has its value as a discourager of impassioned oratory. But the weather is generally able to take care of that without requiring additional help from one of these academic reducing garments.

To help in lightening the burden of the vacation season The Christian Century is about to announce two summer book review contests. Official announcement will appear in next week's issue, but there is no reason why our readers should not be tipped off as to what is coming. If you have read any book recently which you think merits public discussion you are a suitable entrant in this contest. And if you haven't, we suggest that you begin reading right away.

The contests will be open to anybody. The rules are to be few. Simply write a review of a book in 300 words or less. If it is a current book, that will probably help your chances. But it need not be. You can review the Meditations of Marcus Aurelius if your mood inclines you in that direction. Be sure to begin your review with the name of the book; the name of its author; the name of the firm publishing it, and the price. Then go ahead and say your say about it. Send the review to the Literary Editor of The Christian Century.

When you send in your review, be sure to tell who you are and where you live. If you should win a prize, the business manager would like to know where to send it.

The contest will be divided into two parts. The first part will consist of reviews submitted during July; the second of reviews submitted during August. Prizes will be the same in each case: a first prize of $15; a second of $10; a third of $5; and if other reviews are found available for use in the book department they will be paid for at regular rates.

Contributors to This Issue

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

MOST American Protestants regard the church in Scotland as marked by a rather rigid conservatism. To be sure, the hitherto divided free and established churches there have just shown their ability to surmount ancient misunderstandings and come together in a United church. But for the most part, the Scotch me-e-enister and the eldurrr of the kirrrk have been looked upon as rugged, and often welcome, bulwarks against the advance of bizarre and half-baked new ideas. Yet, in the very year in which the American Presbyterian church rejects an overture which would have opened its pulpits to the ministrations of women, the general assembly of the United church has decided that women are eligible for ordination and induction as ministers. The overture passed the Scottish churches by an overwhelming majority, with only eight of the presbyteries finally voting in the negative. In vain was the appeal made to St. Paul. Dr. D. M. Forrester is reported in the press as having declared that if St. Paul's views on the status of women in church were to be accepted as final, then there was as much reason for denying them employment as Sunday school teachers and as missionaries as there is for keeping them out of the pulpit. Surely, if the practice of employing women as preachers is to be adequately tried, there is no better place in which to make the experiment than in Scotland, that land of preachers.

Scotland Approves Women As Ministers

Federal Council Approves Community Principle

WHAT may become a landmark action in the history of the Federal council was taken recently when its administrative committee approved the Home mission council's statement of principles applying to the consolidation of churches in villages of a thousand population. The four points approved are: "1. That the primacy of the community interests and the rights and affections of the small groups as well as of the larger should be recognized. 2. That where a single church organization results, it should be so formed and its affairs so conducted that, in all things local, it will work toward a single church consciousness, while, in its outside affiliations, it shall conserve such missionary objectives and fellowship interests as continue to enlist the affections of the membership. 3. That it will show sacred regard for the ceremonies, customs or sacraments through which the several groups have been wont to express themselves, making suitable arrangements for their continuance. 4. That its affiliations shall be such as, on the one hand, will not interfere with the development of a single church consciousness and a new community ideal, and, on the other, will keep it in touch with the going order of Christendom and in harmony with those ideals and convictions which through the generations have become contributions of world value." There is considerable "headquarters" beating about the bush in these principles, but it is not impossible, nevertheless, to discover what the Federal council is trying to say. The position taken would seem to be too sensible to admit of serious dispute.

Secretary of State Puts the Admirals in Their Place

IT is doubtful that any precedent exists for such plain talk by the executive department of the government in reference to the topmost men of the army or navy as that which Secretary of State Stimson gave in his radio speech on the naval treaty. Reviewing the decade of international effort to effect disarmament, from the Washington conference where the principle of limitation was established though only partially applied, to the London conference where it was extended to cover the entire navies of Great Britain, Japan and the United States, he points his finger straight at the "professional warriors" as the chief source of the current opposition to the treaty. In each of the three countries concerned, the admirals are obstructing its passage. They should therefore, argues Mr. Stimson, cancel one another. But he goes

on to challenge the right of the warrior group to assume any special authority in determining the size of our navy. Their opinion is inevitably cramped by their point of view. As "fighting men" they are "handicapped by a kind of training which tends to make men think of war as the only possible defense against war. . . . They do not weigh the factor of international good will or rightly evaluate machinery which will prevent war by substituting other remedies for the settlement of disputes between nations. They are thus likely to be blindfolded to one-half of the horizon. . . . In the language of Prime Minister MacDonald, when he was here last year, 'they are willing to take the risks of war, but they are not willing to take the risks of peace.'" Mr. Stimson allows for exceptions to his characterization of professional warriors, naming the commander in chief of the American fleet, Admiral Pratt, who accompanied the delegation to London and gave his approval of the treaty before the senate committee on foreign relations. But he rendered public opinion a real service in distinguishing so clearly between the responsibility of the President and congress to determine the country's international policy, and the humbler function of naval officers to give advice to these civil officers on purely technical matters.

Prompt Action on Treaty Demanded

BUT Mr. Stimson was not content to analyze the mentality of the professional warrior and to display its "narrowness" and "intolerance." He went on to expose the wanton character of "a certain group of newspapers" which is now bitterly devoting itself to the defeat of the treaty. Facing the demand of the Hearst press that consideration of the treaty be laid over until after next fall's elections, he points out what would happen. "The irresponsible misrepresentation, the spirit of international suspicion and ill will, which thus far has marked the editorials of this group would be poured into every canvass in an effort to align candidates on one side or the other of this controversy. The possibility of war between this country and Britain or Japan would be discussed in every district, and alleged sinister motives and purposes toward us on the part of these two nations would be conjured up and paraded before the voters. This could have no other result than to breed unfounded suspicion and ill will." The argument is as wholesome as its expression is brave. If Mr. Stimson had made it sooner he would not have to make it now. Had he refused, before going to London, to acquiesce in any method of negotiation on the basis of presumptive war, and insisted that the negotiations should proceed, as was originally planned, upon the basis of the Kellogg pact renouncing war, the pacific spirit of the world would not have been so profoundly disturbed as it has been by this parading of the specters of imaginable wars. We would not alter a single word of Mr. Stimson's indictment of the group of newspapers engaged in this diabolical business, but it should not be forgotten that this fantastic parade of hypothetical wars began at London and had its origin in the unwillingness of France to accept the peace pact as the basis of negotiations. For yielding to France in this matter, and thus opening the windows to every sort of war specter, Mr. Stimson must not be allowed to forget that he has himself primarily to blame.

Dr. Jefferson Leaves the Broadway Tabernacle

NEXT Sunday Dr. Charles E. Jefferson preaches his last sermon as pastor of the Broadway tabernacle, New York city. With the end of that pastorate there comes to a close one of the most influential ministries in the history of the American pulpit. For thirty years Dr. Jefferson has been preaching in the great church which stands so close to the business center of the metropolis. And for thirty years that church has been filled, not with curiosity seekers, but with a real congregation which gathered there for worship and went out from there for vital Christian service. Dr. Jefferson is taking leave of his church without any sort of formal farewell sermon. But words that he has recently spoken may wisely be pondered by his brother ministers throughout the country. "People," he has said, "are tired on Sunday. They have seen enough shows through the week. They have had all the entertaining they care for. What they want on the Lord's day is a quiet conversation with an earnest-minded man who is interested in the high things of the spirit and who knows how to interpret the words of Jesus and the signs of the times. Declamation is a bore, oratory is an offense, fireworks of every sort are an impertinence, but a quiet talk on the deep things of God is always strengthening and healing. A preacher who is content to speak in everyday language to his people Sunday after Sunday about Jesus Christ, and the application of Christian ideas to their personal experiences and to the problems of their generation, can be interesting and fresh at the end of thirty years."

Newspapers Draw Red Herring Across Murder Trail

SO few of the facts in the murder of a Chicago reporter by gangsters appear on the surface that it is difficult to comment intelligently. The public knows that Alfred Lingle, a reporter on the Tribune, was shot down in the heart of the city, presumably by a member of one of the city's notorious gangs. It knows that the murderer escaped. It knows that the police have made little progress in apprehending him, and that one of the periodic shake-ups of the police department has followed, with new men placed in the office of commissioner and chief of detectives. It has been told that the murdered reporter special-

ized on the reporting of crime and gang news. But beyond such surface facts as these there ramify numberless questions that have still to be answered. The reporter is said to have been the house guest of "Scarface Al" Capone at Miami on several occasions, and to have been in the habit of wearing a diamond belt buckle given him by Capone. What does this mean? He is said to have been associated with the now demoted commissioner of police in a series of disastrous speculations on the stock market. What does this mean? He is said to have lived under cover in a downtown hotel for weeks, although his presence there was not shown on the hotel register. What does this mean? He is said recently to have purchased a summer home costing many thousands of dollars more than the usual annual salary paid newspaper workers of even the highest rank. What does this mean? The newspapers have taken this murder as a direct challenge of their rights. In a common resolution, they "pledge our organizations and our resources to the clean-up of gang, police, official and any other public viciousness"—something that might have been regarded as part of their regular responsibility. But their resolution will not be taken seriously, until they come clean on these questions: What legitimate use could the Chicago Tribune make of a reporter whose job rested upon friendly personal relations with the high-ups of the underworld? With such a liaison officer on its staff, is not the public justified in the suspicion that the Tribune office knows enough about actual crime and criminals in Chicago to stagger a grand jury? And if it has such knowledge why is it not particeps criminis for suppressing it?

The Church Will Not Kick Against the Goads

THE return of a prince with such a well established reputation for deficiency in the domestic virtues as Carol of Rumania, and especially with a divorce on record from the lady who must now be his queen, must have occasioned considerable embarrassment to the authorities of the Orthodox church, whose official attitude toward divorce is the same as that of the Roman Catholic church. But the way out of the difficulty seems to be remarkably simple after all. Just as the church yielded in the matter of the divorce at the insistence of Dowager Queen Marie because political exigencies demanded it, so now the scheduled procedure is to annul the divorce at the demand of Carol in order to regularize his return to the throne. The coup is an accomplished fact—dramatic in its superficial features, with Carol flashing in by airplane instead of on horseback and dropping out of the clouds to claim the crown that he had renounced, though evidently an inside job. So now there is nothing for a state church to do except adjust itself to actualities. Marriage may be a sacrament and an indissoluble bond, and divorce an impossibility and all that sort of thing, but here is Carol on the throne and here is Helene all ready to be his queen, so what are you going to do about it? Just what churches usually do when some highly placed or notoriously affluent person wants some little accommodation in the matter of matrimonial readjustment. Just what the Catholic church did when the duchess of Marlborough wanted a divorce, and when Marconi wanted to marry a lady connected with the papal nobility. Naturally it is even easier to nullify a divorce than to declare a marriage null ab initio, though neither operation involves any special difficulty. The Rumanian church has only to welcome back its wandering lamb, declare that the divorce was an unfortunate mistake, and give its blessing to Carol and Helene as they start all over again. The courts of Nevada or Yucatan would handle the case not very differently.

Harnack Ends Long and Brilliant Career

WHEN a man becomes a university lecturer at 23 and remains academically active to the age of 79, when he combines the fire of genius with the plodding patience of the traditional German scholar, and when his facility in writing equals his industry in research, the volume and importance of his contributions in his field of scholarship are bound to be great. All of these conditions were fulfilled in Professor Adolf von Harnack, who died on June 10. Thirty years ago he was already the leading church historian not only in Germany but in the world. He had written a five-foot shelf of books and his historical approach to the problems of theology had profoundly impressed contemporary thought. He was the principal channel through which the contribution of Ritschl became effective for that generation. Coming upon the scene when the a priori method of Hegel had already revealed its need of being fortified by actual historical research, though the Hegelian formula of development still remained suggestive and influential, he determined that the meaning and essence of Christianity must be sought not by the application of a predetermined pattern but by finding out what had really happened in the formative years of the faith. He therefore entered upon an investigation of early Christian literature with unprecedented thoroughness. The immediate product of this was the appallingly voluminous series of "Texte und Untersuchungen," and the ultimate result was his "History of Dogma," in which, in seven volumes, he showed how dogma develops through referring back to a divine authority what is actually the result of philosophical processes operating upon a simple original faith. A close friend of the kaiser, Harnack became as completely the victim of war psychology as were most of the scholars and Christian leaders on this side, and his influence outside of Germany suffered a temporary eclipse from which it emerged when he and we

had recovered our sanity. No man in the last half century has done more valuable service in the application of the historical method to the interpretation of Christianity.

The Lost Leader

FROM the beginning of the attacks upon Bishop Cannon, growing out of his activities in behalf of the dry cause in the last presidential campaign, The Christian Century has been disposed to give him the benefit of every doubt and to insist that no unfavorable judgment should be passed upon a public man of his standing without more adverse evidence than his most bitter and determined enemies seemed able to furnish. In particular, the criticism of his speculative operations was in part so patently hypocritical and in part the expression of such confused thinking, that it seemed necessary to point out at some length the fact that speculation is not necessarily gambling, that no facts in the record warranted the conclusion that his financial deals had been other than such investments as are a normal part of our total economic and financial system, and that his patronage of a bucket-shop was rather his misfortune than his fault. When he confessed to the southern Methodist conference that he had erred in his judgment and had been carried too far upon the stream of speculation, it seemed the frank statement of one who had learned something from his own experience —as wise men will—and who, never having gone very far wrong, might henceforth be trusted all the more surely to go right.

The publication of Bishop Cannon's correspondence with his brokers puts a very different color upon the whole affair. There is still no evidence that his operations were not within the law, or that he consciously chose a company of bucket-shop swindlers as the agents for his financial transactions. But the picture of an innocent and rather indifferent investor placing in the hands of an old friend a few hundred or a few thousand dollars for investment while he went about his Father's business with an untroubled mind, has entirely faded out. Instead, we see a feverishly anxious speculator haunting the telegraph office, exchanging frequent, sometimes daily, cablegrams from Brazil and elsewhere with his brokers, cautioning them against wiring him at certain addresses where the receipt of such messages might cause "unpleasant complications," scrambling for funds with which to cover margins or to act upon market tips, directing by wire the purchase or sale of this and that stock, "on edge and fearful of flop," scolding his brokers for their failure to carry out his orders, and clamoring for statements of his account.

The Christian Century has said that speculation is not in itself identical with gambling, though "the speculator's mind may be as unsocial as the gambler's." "When you have said that a man speculates, you have said nothing that conveys any information as to his personality, character, morals, integrity, or good sense. Before any judgments on these points can be made, one must know with whose money he speculates, how he speculates, whether he recognizes the responsibilities which he assumes by becoming even briefly a part owner of a business, to what extent he is absorbed in his speculative activities, and what they do to him." We still believe that there is wisdom in these words, and that it is much more pertinent for the church to scrutinize critically the whole financial system of which speculation is a feature than to condemn out of hand everyone who engages in speculative business.

But the additional evidence which has come to light in this case is of such a nature that it cannot be lightly brushed aside. In a statement in the Christian Herald, Bishop Cannon says: "There is no question as to what should be the attitude of a minister who fully realizes that he is not simply a priest, but a prophet—a preacher of righteousness. He must lift up his voice . . . against injustice, covetousness and selfishness." So also must the Christian journal. The Christian Century here lifts its voice in solemn and earnest protest against the occupancy of a high place of leadership for moral and spiritual ends in the name of the church by a personality so lacking in moral sensitiveness as to be capable of engaging in such a mad scramble for unearned gain as that in which Bishop Cannon was engaged.

The many-sided activities of Bishop Cannon, and the efforts which have been made by unfriendly agencies to investigate them and to find in them sinister aspects involving both the church and the Anti-saloon league, as well as the interpretations put upon them by more unprejudiced critics, have created in the public mind what may be called "the Cannon case." It has implications which extend much farther than the mere question as to the personal fitness of one man for the important position which he has been occupying. The whole complicated series of incidents making up the Cannon case, as it has been kept before the public for the past year or more, exhibits the urgent need for disentangling certain things about which much confusion has existed, and presents an opportunity for doing so.

The dry cause needs to be disentangled from the charge of unlawful or illegitimate lobbying. The senatorial committee for the investigation of lobbying was acting within its function in attempting to discover the means by which the dry organizations try to influence the votes of members of congress; or it would have been within its function if it had actually tried to do that. As a matter of fact, it paid little attention to that question. It gave Dr. McBride a chance that he ought to have jumped at to produce his books and show where the league's money came from and where it went. It rehearsed the legends of Wayne Wheeler's influence over congressmen, but without discovering that there was any secret to it

except the magic power of reminding them that it was not safe to vote wet and then go home to dry constituencies. If the reader of the reports of the investigation can keep his mind on the question of lobbying—as the committee apparently could not—he can see clearly enough that the whole technique of the dry "lobby" has consisted in making as much dry sentiment as possible in the country and then letting congressmen know how much of it there is in their respective districts and daring them to disregard it.

Failing to fix upon the drys any charge of improper lobbying, or despairing of the effort, individual members of the committee resorted to bullying the insurgent dry democrats of the south by grilling Bishop Cannon about the campaign funds which had passed through his hands. The bishop's stand for his rights upon this point is worthy of all praise. It went far toward establishing the right of individuals to conduct their political activities henceforth with immunity from the stigmas and threats of which a minority of the committee attempted to make him the victim. It is to be noted that he did not refuse to answer questions in regard to the work of the Methodist board of which he is chairman, or any other question which the committee itself—as distinct from certain individual members of it—decided to be pertinent to the investigation which it was charged with conducting. This is not to say that the source and expenditure of large sums of money for campaign purposes by or through individuals should not be subject to investigation and receive full publicity. Of course they should. But the browbeating of witnesses by individual members of a committee upon matters outside of the scope of the committee's authority, and when there is no quorum present to rule upon the propriety of the questions, is an intolerable abuse.

The church as an agency for social and moral reform needs to be disentangled from the suspicion of illegitimate participation in partisan politics. That suspicion is, for the most part, the artificial and artful construction of persons who are hostile to some particular policy which finds strong support in the church —especially prohibition. A church with any social conscience at all develops convictions in opposition to current evils which exist under the sanction and shelter of law. It was so with duelling, with slavery, with legalized lotteries, with the liquor traffic, with war. To fight these evils is to fight for the repeal of the laws by which they are protected and sustained; and when these have been repealed, or contrary laws enacted, it is to fight for the maintenance and enforcement of the legislation by which these deadly institutions are banned. If any political party or any candidate espouses one of these causes which the common Christian mind deems harmful to humanity and therefore morally wrong, the issue is joined right there between that party or candidate and the church through which the common Christian mind finds expression. If the church has not a right to carry on such a fight, it is not a free church in a free state. To attempt to cast upon it the odium which naturally attaches to "clericalism" and to ecclesiastical domination in civil affairs, is to falsify the issue. It is a disreputable political trick. The church can ask no special privileges or immunities in a political fight for righteousness. Its ethical code must be not lower but higher than that of others. The sources and uses of its funds must be such that it can invite publicity without embarrassment. Its champions must be of a character consistent with its own claim to moral leadership.

And therefore the church itself and those organizations which, like the Anti-saloon league, profess to represent it in militant activities for the suppression of anti-social institutions, need to disentangle themselves from the reputations and the leadership of persons who are not above the general level in their ethical idealism. We cannot subscribe to the doctrine that if a dry leader is dry enough nothing else matters. With no desire to be censorious, we cannot do other than express the judgment that Bishop Cannon's speculative transactions, the true nature of which was not revealed by his confession to the Methodist conference but came to light through the malicious and wholly unjustifiable publication of his private correspondence, disclose characteristics incompatible with the position which he has occupied.

No useful end would be served by hair-splitting distinctions between gambling and speculation in this case. Call it speculation. But what is it that makes gambling harmful? Is it not that it both expresses and intensifies the desire for profit without service; that it creates an anxious mind, feverishly waiting for a lucky turn to bring fortune, while fearing that an unlucky one will bring disaster; that, not content with the element of chance which is present in some degree in all enterprises, it multiplies chances and deals in artificial situations in which there is no element but chance; that it involves no sense of participation in a socially useful enterprise, but only the hope of personal gain as the outcome of a happy issue of unpredictable events? Every one of these factors was as clearly present in Bishop Cannon's relations with Kable & Company as they would have been at a roulette wheel or a poker table.

When Bishop Cannon defended his speculation by an appeal to the example of "the best people"—though, as he indicated in correspondence, he has in times past and on other issues challenged current opinion in his own group in the interest of higher standards—we criticized his criterion but not his conduct, for there was then no evidence justifying criticism. But it is now apparent that he cannot be exonerated even by that criterion. His "best people" do not engage in the sort of speculative debauches revealed in his correspondence.

The Christian Herald says that the "wets are determined, at whatever cost and by whatever tactics, however foul, to 'get' Bishop Cannon." Doubtless

they are. More's the pity that he should put into their hands weapons of his own forging so much more deadly to his usefulness and reputation than any they could make for themselves. He showed magnificent courage before the bulldozing minority of the senate committee. More's the pity that he could not have been as brave in stepping out before the crowd in leadership toward a higher financial morality.

Not many weeks ago the secretary of the Federal council of churches was overtaken in a financial indiscretion. It was not a dishonesty. It was a matter of insensitiveness to some rather elementary requirements of high financial honor. His resignation was accepted, with full recognition of the long and valuable service he had rendered. His fault was a peccadillo in comparison with this. Neither the church nor the Anti-saloon league can expect the world to take seriously their claims to clear moral vision and a passion for righteousness if they are willing to accept administrative efficiency and executive energy as a substitute for more structural qualities of character.

Bishop Cannon is a lost leader.

The Labor Party's Moral Crisis

BRITAIN'S labor party confronts a moral choice of the utmost gravity. Shall it continue to make those accommodations of policy which seem to be necessary if it is to remain in office? Or shall it hew to the line of its own convictions, and leave the government benches in the house of commons, perhaps for years to come? The party has held office for only a year. During that period it has marked up to its credit certain solid accomplishments, particularly in the field of foreign affairs. It has brought new vigor and venturesomeness to the League of Nations. It has improved British relations with the United States. It has done much to restore British influence in continental affairs. But these can hardly be regarded as sufficient achievements to make the party's term in office memorable. Naturally, labor would like to continue at the British helm. Mr. Snowden is said to have asked for the chance to write at least three budgets. His party colleagues would probably maintain that without three years of responsibility their capacity to govern will have no adequate test. The pressure to make such adjustments as are required to hold office—especially when neither of the two other parties is eager to assume that responsibility—must be very heavy.

Yet the time has come when the labor party must ask itself whether the price to be paid for continuing in office may not be too high. It has been the glory, and strength, of the labor party that it was more than merely a party. As that grizzled veteran of so many of its battles, Stitt Wilson, shows elsewhere in this issue, labor has come to its present position in Britain more as a crusade than as a party. It has given its followers a moral equivalent for war—war on the social evils of contemporary life. And the loss of this religious quality from the adherence of its followers will take out of the movement that which has given it largest significance for the present and promise for the future. For this passionate loyalty to a cause cannot long endure if that cause compromises its gospel for the sake of momentary political advantage.

That the labor party is beginning to feel this inner moral crisis is revealed by the resignation of Sir Oswald Mosley from the cabinet. Here, indeed, is one of the most striking, and portentous, political developments of the present day. Sir Oswald represents the aristocrat who, convinced of the moral and intellectual bankruptcy of his own order, has turned to the labor party as the agency which is to establish a new type of society as well as government. Having wealth and place in his own right, Sir Oswald also has drawn attention as the husband of a daughter of that aristocrat of the aristocrats, the late Lord Curzon. Labor welcomed such a convert, took pride in his abilities, gave him a place in the cabinet. Yet it is this man, who came into the party in response to the preaching of the party's gospel, who has resigned from the government and taken a back bench seat where he immediately becomes a leader of those who do not hesitate to criticize the party's present policy.

Sir Oswald Mosley's resignation was caused by his dissatisfaction with his party's policy on unemployment. Every nonpartisan discussion that we have seen of the debate in the house of commons that was provoked by his action declares that his speech, in which he demanded a course consonant with what he believed to be the party's original faith, was the one contribution of real worth. At the moment, the government secured a vote of confidence. But the Mosley resignation so shook its position that it was forced to place the responsibility for dealing with the unemployment question in other hands. And it is now generally admitted that this situation is worse than it was when labor came into office, and that it is growing steadily more discouraging.

The truth is that the further the party has gone along the road of power, the more it has given up its claim to be acting as the agent of a socialist gospel. To be sure, the party has been in a minority position. To hold office at all, it has had to secure the consent of the two other parties, neither of which is ready to enter into working arrangements with socialism, even of the mild type for which British labor has stood. But from the first assurance, immediately after the general election last year, that the new government had no intention of putting into effect the "socialism in our time" slogan of the left wing, there has been a progressive policy of accommodation to the viewpoint of other parties until the program for dealing with such a terrible human maladjustment as Britain's

huge unemployment situation has become as stereotyped and timid as that of a tory government might have been.

It is not necessary, in this connection, to discuss the question as to how far the British labor party has actually been socialist in its platform. A reading of that great manifesto on which the last election was fought, "Labor and the Nation," may fail to disclose many exclusively socialist proposals. But there can be no difference of opinion as to the deep humanitarian concern on which the party has built up its following. It has been a party which, coming into being after the liberals had lost their opportunity, has proclaimed its readiness to take risks in behalf of the needy, of the dispossessed, of those on whom the burden of life has rested most heavily.

But there has been very little risk-taking in behalf of the unemployed. There was little of it in the labor budget. There was little of it in the coal bill. There has been little of it—none of it, in fact—in the various schemes for providing employment on public works, and the like. Not a proposal so far made but might just as well have been made by the enlightened tories whom Stanley Baldwin had begun to gather around him. And the actual program for dealing with unemployment has not begun to equal in daring the specific proposals made by Seebohm Rowntree, John Maynard Keynes and other liberals on behalf of their party during the last election. Mr. Lloyd George, in his offer of cooperation with labor, made public on June 16, specifies that the program for dealing with this problem must go beyond anything so far espoused by labor. It is a thought-provoking situation when such an offer, made to such a party, has such a condition attached to it.

Even more, however, is the labor party at the parting of the ways in its dealings with India. The Christian Century has already expressed its sympathy for the party in inheriting a problem so difficult of solution and of such importance to the future of the British commonwealth of nations. It is no choice of labor that it should be required to deal with Indian swaraj in the most determined form that movement has yet taken. And it is probably too much to hope that any government carrying colonial responsibilities should adopt any method other than that which the labor government has adopted. Yet this method is in opposition to the finest ideals of the labor movement. While it is difficult to tell just what is happening in India, because of the censorship in force there and the consequent passage of all news through government channels, the very fact of this censorship is enough in itself to furnish a contrast with the point of view which labor has previously maintained. And even through this censorship there are sifting reports which indicate that the policy of the iron hand being followed has not differed in any significant degree from that which would have been followed by a tory administration.

Such a method of dealing with a people seeking freedom goes squarely against the instincts of at least four-fifths of the membership of the labor party. It is not in accord with the unfettered opinion of the party's leaders. As long ago as 1906 Ramsay MacDonald was writing on the shortcomings of British rule in India, and ever since then he has been a champion of a more liberal policy toward that country. The Philip Snowden who accepted indescribable obloquy as his portion rather than support a world war which grew out of the clash of rival imperialisms was no man to meet a campaign of non-resistance with the rifles of Sir Frederick Sykes. To those who have read the burning indictments of the capitalist order written by Sidney Webb, it is a melancholy sight to see the same man caught in the present struggle as minister of colonies. And the same incongruity which characterizes these party leaders posing as hurlers of the imperial thunderbolt characterizes also the party which has put them in office. The labor party was not born to maintain the old traditions of empire.

Yet, obvious as this moral incongruity is, very few laborites are speaking out. A handful of members of the house of commons have spoken. Here and there a local organization of the party has expressed its uneasiness. But the party as a whole is silent. Why? Obviously, because its idealism is, in this respect, still far beyond the view of the majority. Because to advocate any other policy than the strong hand would be to give rise to the cry of lack of patriotism, and to lose office. On this there need be no misunderstanding. No government could hold office in Great Britain which could be accused of "surrendering" to Gandhi. And any government which could be so accused would be reviled to the limits of the vindictiveness of the commercial interests which, in the last analysis, represent the British stakes in India which must be maintained.

But what of it? What if labor should lose office? Would that be a fate worse than losing its own gospel? What will a party give in exchange for its soul? Labor is facing these questions today. It must answer them, one way or the other.

Under ordinary circumstances it hardly becomes those who are outside the boundaries of a country to criticize the attempts at progressive action made by honest men within that country. Were the labor party merely another political party, we might dissent from its procedures, but we would scarcely raise the sort of questions about that procedure which have been raised in this editorial. But the British labor party is something more than another political party. Throughout the English-speaking world, at the least, it has become a symbol and a sign of hope to those who battle for the establishment of a better social order based on a more just and conscience-guided politics. If, when confronted with vital problems such as unemployment and the cry of India for self-government, the labor party proves to have no other way of acting than would any of the old line political

organizations, the moral enervation that will befall will not affect the party in Britain alone. It will be felt by progressive forces throughout the world.

The Klynik

A Parable of Safed the Sage

I HAVE a friend who is a Physician, and who doth specialize in the care of children. And I think well of that. And he spake unto me, saying, I have the impression that thou art one who carest for Children.

And I said, The world would be a very dull one for me if all its inhabitants were grown up; indeed, my hope of entering into the Kingdom of Heaven doth largely lie in this, that a part of my nature still is Adolescent or younger.

And he said, Come with me and I will show unto thee my Klynik.

So I went with him, and he was caring for Undernourished Children. And when he got through with them they were no longer Undernourished.

And I was happy in what he exhibited unto me.

And he said, I should like thee to behold the results of an Experiment.

And I said, I am interested in Experiments. Life for me hath been just one Experiment after another.

And he took me through a Ward where were children, who seemed to be doing Well, but nothing extra.

And I said, Those children are a good, average lot.

And he took me through another Ward, and I said, Upon the whole, these would seem to be doing a little better.

And he said, Thou hast rightly judged.

And I said, What is the basis of Division, and what is the result of the Experiment?

And he said, In the first ward every child is tested for the kind of Food in whose properties the child is deficient, and he is then fed a Balanced Ration, accurately measured to give him precisely the results which in his case are desirable.

And I said, It would appear that the method is working well.

And he said, It worketh well. We get results which justify our theory and practice.

And I said, What about the other Ward?

And he said, In the other Ward, the nurses carry in Trays with all manner of good Food, cooked in the same Kitchen and dished out of the same Potts as the other, and every child eateth what he liketh and as much or little as he liketh. And he may cram his mouth over-full and no one doth reprove him; and he may spread part of his meal over his face and clothing, and no one doth say him Nay. And he may eat his Ice Cream or his Pie first or last or all the time as he pleaseth.

And I inquired, How doth that plan work?

And he said, The children in the second Ward are Fatter and Fairer and Weigh More and Sleep Better and are discharged sooner than in the other.

And I said, Why, then, have both Wards?

And he said, As Jesus said about his method and that of John, Wisdom is justified in both kinds of her children. Yet do we discover that children, left to their own choice without urging, find at length a Balanced Ration; and furthermore, so do they educate each other that in time the children in that Ward have better table manners than the other.

And I said, I am ignorant of many things, and I know nothing of Calories and Vitamines, but if I come to thy Klynik, put me in the Ward where Freedom doth abide.

And he said, On an average, it appeareth to work rather better than to govern one's Diet by Rule.

VERSE

Spent

NEVER again shall I put my hand to the plow
And turn the earth, never again shall I see
Broad fields sloping to westward waiting for me
To sow and harrow them. There is nothing now
For hand to do. Struggle with rock and soil,
That bent me before my time, is over and done;
Finished am I with fields where I used to toil.
There is nothing left now but to sit in the sun.
Earth that I reaped has no more use for me;
Outworn, I should be dying in my time.
Yet every day that dawns I newly see
Budding bush of Spring and hear the prime
Ecstasy of grass that thrusts apart
The earth and lays its fingers on my heart.

DORIS KIRKPATRICK.

Mahatma Gandhi

CLAD in a loin-cloth, poor, with empty hands,
Confronting Empire, unperturbed he stands,
A self-deluded Hindu! How absurd!
Great Britain can destroy him with a word.

Great Britain can destroy him? So it can!
Imperial Rome once crucified a Man.
Rome once destroyed a "self-deluded" Jew,
Who, dying, said—"They know not what they do."

The "self-deluded" Jew whom Rome despised,
Later, by Rome, was apotheosized.
Mahatma! Saint! With all great souls allied!
Condemned today—tomorrow justified.

DWIGHT BRADLEY.

Religion Down South

By Joseph Martin Dawson

THAT which religion in the south has so long stood in need of, an adequate self-criticism, has at last arrived. Criticism from the outside, of which there has been no lack, has proved of doubtful value, because it has done little more than shout over our ignorance and foolishness. Usually it has been vociferous about the south's well-explained illiteracy, our sporadic attempts to enact anti-evolution laws, the utterances of scattered specimens of rabid, reactionary sectarian journals, and the paranoiacal escapades of a diminishing drove of big "F" fundamentalists, who with cunning espionage, unabashed blackmail, and terrifying fury, have pursued independent thinking individuals, whether bold preachers of intellectual sympathies and fraternal sentiments or unacclimated professors. Sometimes the criticism from without is cynical toward our widespread faith in the Bible, a faith so earnest that frequently it balks not at verbal inspiration. Often also the criticism is far from a scientific analysis of our exclusive denominationalism in which we appear to be so smugly content as to refuse to associate with others, unless indeed they are precisely "of like faith and order." All this criticism has been futile, because it has not possessed sufficient data, or else it has misplaced the emphasis, and so has overshot the mark.

Past Adulation

We must admit that adequate criticism among ourselves has been a bit tardy in arriving. Self-criticism we have had in abundance, but it has not always been adequate. Much of it has been an extravagant appraisement of our preachers, churches, methods, policies, and institutions which amounted to pride of communion, mistaking the cackle of our sect for the murmur of Christendom. Some of it has been the expression of an inferiority complex, which by a curious inversion, has caused us to flaunt our eccentricities in the faces of others in vain effort to impress them with our integrity and worthwhileness. There was a day, too, when we perhaps showed some disposition to praise everything alike, whether good, bad or indifferent, wholly on the ground that it belonged to the south. This we did while at the same time we condemned indiscriminately all religion that hailed from some other quarter.

The more adequate judgment on religion which is forming in the south is better poised and more clear-eyed. If it is profoundly conscious of what is objectionable, it is cautious about disavowing what is merely challenged. For example, it would insist that whereas certain accents of southern faith may grate on the ears of outsiders, those accents do but indicate that southern believers are morally serious in a day when morals are dissolving or are elsewhere treated lightly. These southerners may see narrowly about evolution, but after all something may be said for their sincere concern about the major problem of our age: namely, how far science, which is determining our physical ways of life, shall also be permitted to determine the philosophy of life.

Dayton and Jefferson

I remember that a few years ago Donald Davidson of Vanderbilt asked: What if melodramatic things like Dayton's trial sometimes happen in the south? Jefferson asserted that anything can happen and ought to happen in a democratic state. Why use up all our anxiety over anti-evolution laws under the misapprehension that they have momentous meaning in themselves? Why despair over the doings of the Baptists, who constitute a dominant element in the southern democracy? The late E. Y. Mullins, keenest and best equipped critic among Southern Baptists and ever a mediator between the old faith and the newer knowledge, once made this pertinent observation:

"Southern Baptists are a great spiritual democracy possessing both the excellencies and the faults of such a body. An article by a writer in an iconoclastic magazine recently painted them in lurid colors. Occasionally the writer does give a fact, but most of the article is reeking with animosity and abounds in false statements. He was not looking for the truth about these Baptists. He went to the Baptist garbage barrel and selected specimens to his taste and spread them on the pages of the magazine. If he had entered the front door and observed the Baptist household he would have painted a different picture. He would have found many of the wealthiest and most cultured along with many that are poor. He would have found a people strong in the city as well as in the country. He would have found first class as well as second and third class schools. He would have found broad-minded men of vision as well as reactionaries. He would have found remarkable unity as well as diversity. He would have found genuine tolerance as well as the narrow intolerance he so much emphasizes. In short the writer, if he had eyes to see, would have found a great spiritual democracy, full of virility and high purpose, inspired by a common vision of righteousness, debating and discussing and sometimes wrangling over points of difference, struggling with poverty and abounding in wealth, advocating some foolish things but in the main committed to great constructive ideas—in a word, he would have found a people full of life and health in spite of many faults, and inspired by high ideals and a common purpose to serve God and humanity."

The Ism-less South

I speak after the manner of the average southern churchman. If the south has all but preempted the Bethels of fundamentalism, the section knows nothing of the clamor of numerous isms which have turned

the north and east and west into strange Babels, such as Dowie's Zion, the deceased prince's House of David, Aimee's Angelus Temple, and the Mormon's paradise. If the south has an indicted fundamentalism, the north has a precarious humanism. Since the south is so strongly conservative, it is singularly free from religious freaks that flourish in other regions.

But conservatism along some lines does not imply that southern churches have ossified. Some one has just put forth a book which purports to be a scientific study of the religion of "Middletown." The author states that the methods of the Sunday schools there have changed little in forty years; that not one of the two-score churches in the city has a paid director of religious education; that not one of the Sunday school teachers has had training in pedagogy; and that critical thinking is not tolerated out where the west centers. Such a condition would astound any worker in a southern church, where paid religious directors are the rule, and where even in village churches courses in religious pedagogy, graded lessons, and specially constructed Sunday school buildings prevail. In the south the attendance upon Sunday school is rapidly approaching that upon church, and church attendance is uniformly large.

Ministerial Reading Not Narrow

Not all southern ministers have such closed minds that they disdain to read books and journals with which they do not agree. They read those which are critical toward them in order to get the other viewpoint. In doing so they are willing to endure chastening. I never came within a thousand leagues of agreeing with all that H. L. Mencken has to say about religion, particularly religion in the south, but I have read after him some. If no other effect has been wrought upon me, patience has had a chance to do its perfect work. Imagine my feelings when I came upon one of his crudely satirical contributor's "Recollections of Texas Divines." That piece depicted "blood-sweating" Baptist and Methodist clerics as hell-fire ranters, greedy shysters and poker-playing sensualists. It lacked about as much of being a worthy performance within its limits as Elmer Gantry did in behalf of American evangelicals as a whole. But as an endurance test I profited by it. Despite Mr. Mencken's slant toward religion in the south, I can still sit down with him at his contents-table. To refuse to do so would seem to me pharisaical.

I once wrote an article for a national magazine devoted to critical reviews and independent thought, in which I made this statement about certain of my own denominationalists: "If one of their brethren in the south should write an article for a publication whose general policies they could not indorse, they would seek to ostracize him from their fold—they are such perfect Robinson Crusoes in their splendid isolation." In truth they did try, and that right valiantly. So tremendous was the tidal wave of verbiage hurled against me from one end of the south to the other by that militant minority that even a modest estimate of the condemnatory words printed would exceed a million. But that was in the days of my journalistic youth, before I had learned to omit names and so become circumspectly academic. Personalities aside, the brethren are more inclined toward tempered discussion.

The Southern Ministry Today

The average southern minister today is college and seminary-trained. He is what might be termed a progressive-conservative. He avoids the reactionary conservative, who holds that the source of knowledge is revelation alone. He shuns the radical liberal, who holds that knowledge comes by discovery alone. On midground the progressive-conservative takes his stand. He believes the Bible is inspired in a sense true of no other book, that it is infallible for religious knowledge but in no sense an encyclopedia of all knowledge, and that it does not interfere with man's search for truth in all realms. He would espouse Tolstoi's definition of religion: "True religion is the establishment by man of such relation to the Infinite Life around him that, while connecting his life with this Infinite and directing his conduct, it is also in agreement with reason and human knowledge."

The progressive-conservative pauses to hear such taunts as this one: "There is no middle ground upon which the fundamentalist and modernist can foregather and compose their differences in mutual love and wisdom, and it is quite likely that the fratricidal strife will continue until they have simply shot each other to pieces. The modernists will doubtless become increasingly rationalistic, while the fundamentalists will gradually be absorbed by the Roman Catholics, despite the abject horror with which the devout Protestant now regards the pope." But the progressive-conservative marches onward after his pause for research and observation with the conviction that the names, modernist and fundamentalist, are to be rejected utterly. While there is a sense in which it may be agreed that a man who is not a fundamentalist is a crook and a man who is not a modernist is a fool, the names as used of religious parties are misleading and subversive of truth.

Passing Obscurantism

From this viewpoint the self-criticism of the south looks forth today. It sees some obscurantism still diffused throughout the land. But when the obscurantist, to carry an issue, thunders over the radio that the Judaizers of Paul's day were modernists, this new south merely smiles at the absurdity. It laments that many ministers who are not in sympathy with obscurantists nevertheless are terrorized by them. It notes that many such, through hearing little else or reading little else, are unconscious transmitters of the phrases and ideas which will not bear close scrutiny. It wearies of the mannerisms caught up by many of these men, who preach in negations, pugnaciously or with the air of bigotry. But for all this, it beholds arising a new ministry, spiritual, intelligent, conserva-

tive yet gloriously progressive, who will do in their day, with the approach demanded by the changed conditions, what their fathers did so effectively in an older day to hold the south firmly loyal to the Christian religion.

In occupying this position, the ministry of the south is coming more and more to be shy of qualifying adjectives. The self-critical have acquired certain standards of criticism and are weary of the type of theological controversy which so often in the present, as in the middle ages, has produced nothing better than dogmatic hair-splitting, bitter personal attacks and decay in spiritual life. That type of partisan controversialist is prompt to propose disfellowship for a brother in his own ranks upon the slightest variation from his own pet statement even on minor questions. The growing aversion to partisan groups among the popular churches in the southland doubtless will be watched with keen interest, for what a decade ago was the happy hunting ground for heresies has become the scene of tolerant, fraternal endeavor for seeking the abiding values of spritual religion.

An American Inside View of the British Labor Party

By J. Stitt Wilson

MY FIRST introduction to the British labor party dates back almost thirty-five years. I was then an undergraduate at Northwestern university, and the young pastor of the Erie Street Methodist Episcopal church on the west side of Chicago. Up to the time of my coming to Chicago, my life had been spent in the simple conditions of village and country life in western Ontario. I was suddenly thrown into the vast, turbulent, industrial whirlpool of Chicago. It was like taking a child out of his warm cot and pitching him into a cold rushing stream. Chicago almost overwhelmed me. From the first day of my work in the heart of a working-class district I was brought face to face with the inequity, injustice and tragedy of Chicago's seething capitalism. Those were the lean and bitter years following the crisis and panic of 1893, and the terrific Pullman strike. Almost over night I became a student of the labor problem, a sub-conscious radical, a revolutionary Christian.

I was in the throes of this awakening when James Keir Hardie visited Chicago. He had recently founded the Independent labor party (known in England as the I. L. P.) and in doing so had founded a new school in socialistic thought and action, in contrast to the continental schools. He was accompanied by Percy Alden, then warden of Mansfield college social settlement, a London Hull house located in the slums of east London. These men came as missionaries of their respective movements. Looking back now, one could wish that the American labor movement might have then learned some lessons from the great British labor leader.

Keir Hardie and the Clergy

My most vivid recollection of Keir Hardie's mission was his address before the Chicago preachers in the old Clark Street Methodist church. The place was packed. Hardie was at his best in simplicity, directness, and fervor; impeaching capitalism, expounding socialism, pleading for the political action of the working-classes, calling the church to repentance and to the new social programs of practical Christianity. I can recall how stolidly resistant that body of preachers was to Hardie's message, and remember how some of the most outstanding of them hotly replied to him. The seed of his word seemed to have fallen on stony ground.

Keir Hardie had left behind him at home in Britain a mighty lieutenant, a young Scotch schoolmaster, organizer, orator—seer also—to "carry on," James Ramsay MacDonald. That generation of preachers resisted and rejected Hardie, the social prophet. But he claimed the future with prophetic vision. What if the curtain of the future could have been lifted, what if he could have seen that, before that generation finally passed, the British labor party would be the government of Great Britain, and that that young Scotch helper and organizer would be the labor premier of Britain and, in 1929, would come as such to hold a conference with the President of the United States, a conference that now bids fair to be one of the most significant in the long annals of the English-speaking world?

Early Days in the Labor Party

After four years of close contact with working-class problems in Chicago, and after graduation from the university, I determined to sail for England, and there study all the constructive movements looking toward solutions of the labor problem. Arriving in London, I went direct to Alden's social settlement in the east London slums, and was there welcomed in residence. Soon after, I came closely in touch with the newly organized I. L. P., the rank and file, the lesser lights, and finally renewed my acquaintance with Hardie and met MacDonald and Snowden and other leaders. (By the way, Pethick Lawrence, now

in the MacDonald cabinet, was at that time a young college man, resident at the settlement.) I read and studied their literature, attended their conferences, and watched some of their few elected representatives in legislative action. It was to me a great and thrilling experience. I saw dimly then that this movement would have a determining influence on the future of Britain, and I felt that it might have a far-reaching effect in world politics.

I came back to Chicago fired with an enthusiasm to help to create a corresponding political labor movement in the United States. But the stage of evolution in the economic life of the country and the political consciousness of the workers was against that hope. The left socialistic wing was wholly doctrinaire, dogmatic and sectarian; the right trade-union wing was supersaturated with the idea of guerilla political warfare—taking sides first with the democratic party and then with the republican party, changing from election to election, and differing from state to state or city to city.

Three or four times before the war I went back to England engaging in educational and election campaigns under I. L. P. auspices, particularly in the industrial north and in the Welsh coal fields, with Cardiff as a center. Tens of thousands attended our meetings. They were not unlike a religious revival in interest, devotion, and contagion. During the last four years I have visited Britain four times and spent almost a full year in speaking campaigns, including several months previous to the general election last year, and four months since the labor party has been in power.

Essentially British

It is out of this intimate and vital relationship that I write. I suppose no other American has had the privilege of such an experience. Being from the United States I have been able to stand off and look at the British movement objectively, and working so closely with them there, in cordial association and with their enthusiastic cooperation, I have been able to study the movement from within.

My judgment of the British labor and socialist movement is that, whatever it is, it is essentially British. I do not think its exact counterpart can develop anywhere but among the British people, and certainly not in the United States. Here we call ourselves Anglo-Saxon, but that is an error. We are scarcely even English-speaking. So far we have no racial homogeneity. And our political and social temperament registers accordingly, and is far from Anglo-Saxon—if that is what England is.

The British labor party is a loose federation of all the progressive and radical groups that have grown up in the capitalistic era, as protestants against its evils. There we find the old Fabian society as represented by George Bernard Shaw and Sidney Webb, now made a labor peer as Lord Passfield. The industrially mighty cooperative societies have their more conservative representatives. The Trade Union congress, representing the power of organized labor, has a solid bloc in parliament within the labor party. The Miners federation, as a union apart, in a sense, on whose behalf the great general strike was called, has its big bloc within the party. The tories claim that the recent coal bill was forced by these miners, such a power are they on the labor benches, and "back home" in the constituencies. Then there is the I. L. P. —the original Keir Hardie-MacDonald-Snowden movement, definitely socialist, a militant, aggressive, propaganda group, with a far-flung socialist educational campaign, its own organ, the New Leader, separate local organizations of the rank and file, and a very significant minority group in the labor party in parliament. All other minor socialist and labor groups are represented, with the one exception of the communists.

Union of Diverse Elements

The peculiarly tolerant, good-natured, democratic British temperament makes possible this amalgamation. Here you find joined together radical and conservative and moderate. I am sure that there are thousands of the voting rank and file of the labor party, and not even a negligible number of labor members of parliament, who can scarcely be called socialists at all. Their natural temperamental home would be with the liberal party, and some of them are really tories. They are pulled along by the long steady current of the "labor movement," which is something other and something greater than the labor party, the trade unions, or even the Independent labor party. On the other hand, with the exception of the communists, as noted above, this same labor party is the political home at present, and has been for a long time, of the most extreme and radical and intelligent socialists. For the moment at any rate, the Maxtons and the others of the left are voting solidly with the party on all serious parliamentary divisions. I suppose no party ever sat in the house of commons which mustered such continuously loyal and solid voting. So I repeat, it is the British temperament that makes possible this kind of labor party with all its strength, and with all that which some might call weakness. In my judgment its organic weakness, from our American standpoint, constitutes its strength. If it were over-strong as a dogmatic or doctrinaire party, it would be weak.

We have no organic elements in the United States as yet out of which we could create such a movement. There is of course the one great organization, the Federation of labor. Even that is a small minority. But what of the farmers? We have individual insurgents like Brookhart and Norris and progressives like Borah and—and who else?—but see how the whole movement behind the late Senator LaFollette faded away, and no organic remains of it are to be found. We are left once more trying to organize a little effort for independent political action, scarcely

as virile or promising as the movements of a generation ago.

Let me point out a second element that is characteristically British, namely, the lack of emphasis on program, on what we would call "party platform." Think of the terrific emphasis put on the "platform" in this country; how all the big-wigs are placed on the platform committee; how triumphantly it is put forth before the party convention; how blatantly it is published to the excited electorate—who never hear of it afterwards. Even the socialist party, in the days when it cut a figure in national politics, followed suit. The old socialist parties in the United States were rent in twain over and over again on "the platform." The doctrinaires battled to the death.

Work Rather Than Theory

Now the British labor party can hardly be said to have a "platform." Like Topsy and the British constitution, it just "growed." And it "grows" and "grows" on into its vision; on, step by step, into its position on "things to be done"; on, day by day, slowly assuming greater and greater responsibility and learning what to do by "doing," by trial and error, under the old schoolmaster—experience. Every week the labor party group in local bodies meets in hundreds of cities in the United Kingdom to face the most matter-of-fact problems of administration. They do not meet to split hairs over fine-spun economic theories, or to balance phrases in well-written "party programs." They meet to "do" things, things that have to be done by somebody, and to plan to do the next things for humanity and the workers that nobody has ever yet done. And what is true of these men in the local bodies is true of the labor party now governing at Westminster. Any one of the bills now being brought forward by the labor party in the house of commons constitutes a profound study in very complex problems of actual administrative technique. The details in the new coal bill, or the new housing bill, could never be written by mere theorists. And the British labor movement for half a century has been educating its leaders for just such jobs. The masterly work of MacDonald for world peace, of Henderson in foreign affairs, and of Snowden as chancellor of the exchequer, is no accident or miracle. Snowden is typical of the thing I am referring to when he declares that he wants the chance to write at least three budgets. To the labor party leader in Britain it is a problem of immediacy and the long look, of facing a present status with deeds, not words, and yet maintaining the vision of a true and just social order yet to be.

"Labor and the Nation"

It is true that the labor party named a committee before the last election that wrote a long party program called "Labor and the Nation," a magnificent manifesto. But I would not wonder if it is out of circulation. It was not quite true to the real British temperament. The general election campaign went on as if it had never been written, the fight being waged on the real struggle between "labor," with all its purposes, ideals and hopes, written or unwritten on the one hand, and the old political parties and powers of privilege with their actual misdeeds of social and economic injustice on the other. That struggle could be fought out better than it could be written out. It was a direction, a trend, a battle—and it ended unexpectedly, in victory, in making labor the government of the country. And now in the house of commons, as a minority party in power, it goes on, not so much to carry out the written platform of doctrinaires, as to confront the actual problems of the nation and the immediate problems of the workers. It is essentially the "British" labor party—at work. The same process is going on in hundreds of municipalities that have "gone labor."

Is the British labor party a religious movement? Professor Nash in his great book, "Genesis of the Social Conscience," shows with most coercive argument how all the truly great ideas inherent in the revolutionary movement of Christ must culminate in the social question, in the labor movement, in the reformers' conscience, in the social and economic emancipation of humanity. Define man as "soul"; back that up with the idea of the unity of God, creating the idea of personality, which in turn involves freedom, which again implies the plasticity of the social order for human ends—sooner or later this total concept of the kingdom of God (perhaps leaving out the whole of its theological phraseology) may find itself realized in the belief in the rights of the downmost man to the fullest opportunity of complete human living. So that whatever else "real religion" of the highest type must eventually do or be, it must open the door for the last human being to realize the fullness of his personality as son of God, and son of man.

Seeking Spiritual Values

I accept Nash's thesis, and then declare that the British labor movement is essentially a religious movement. An Anglican clergyman recently declared that "the Christian faith is dying out in England," and prominent nonconformist leaders have said that any ordinary business going on in as bad a way as the evangelical churches are going, would be considered on the way to bankruptcy. I do not consider the church in Britain, either the Anglican (tory) or nonconformist (liberal), as registering or articulating the highest spiritual life of the British people. The "letter" killeth; the spirit giveth life. The "conservation of human values" has moved on, seeking new habitation. The most truly religious thing in Britain is the spiritual democracy, the humanitarian spirit, trying to leaven and inspire all parties, and especially found in the fervor and sacrifice, the vision and purpose of the labor movement. It is the high water mark of the ethical and spiritual values and moral heritage of Great Britain which are instinctively

potent in the labor movement, and in that movement are finding precise and significant articulation.

I can bear witness from my experience to this phenomenon. I have addressed scores and hundreds of audiences under labor auspices in Great Britain. Of course I am no spiritual expert, nor did I come expounding any specific sectarian doctrine or issue, but I always stressed the ethical note, and emphasized these spiritual values that Nash writes about to the degree of my limited powers. I have never known a labor audience that did not respond to that appeal and I feel sure that they were ready for still deeper interpretation. Commending the spirit of one of his comrades to me, a labor councillor of Cardiff said: "Comrade Tom, he just doesn't know where his religion ends and his politics begin. That's 'im." And Tom had long since forgotten the letter of orthodoxies. I regard this quality of the British labor movement as one of the secrets that will bring its inevitable triumph—and that without tragedy.

In a preceding paragraph I commended the party as a "doer" rather than as a social theorizer. Herein lies also its greatest danger, in my opinion. I have found its able men in command in local government bowed down with the heavy responsibilities of local administration. The same thing is true in parliament. You may note the same influences in the reported speeches by leaders over the country, and in a marked manner in the magnificent organ of the party, the Daily Herald, with its million and a quarter circulation, no mean rival of the Rothermere and Beaverbrook press. Pure, genuine, socialist propaganda—the vision splendid—is obscured by the multiplicity of detail concerning socialistic administration, and the rather drab routine of "carrying on" in the midst of a hostile capitalism. It is just possible that the labor movement will be saved for final victory for the struggling people in Britain by temporary defeats.

Value of Possible Defeat

"We trusted that it had been he which should have redeemed Israel"—the disciples complained after the tragedy of Calvary. There is a distinct undertone of defeat among the rank and file in the presence of labor attaining power. The leaders are on the defensive. Unemployment inevitably increases. It is a world fact. The poor still suffer their almost irremediable poverty. The mighty rich ride on in their economic power. The people are impatient. They do not see that deep-seated wrongs, the growth of a whole long era of economic injustice, cannot be righted in a few months. So, the British labor party may suffer some setbacks in the approaching municipal elections. Excepting through some understanding with the more progressive liberals, the labor government may be defeated in parliament, and going to the country, may not be returned even as a minority party. Such temporary defeat may throw the party back to deeper fundamentals, and the more radical positions necessary to save the people. The truths that the Maxtons and the others of the left are standing for now will then not seem so revolutionary. As young Oliver Baldwin, M.P., the radical socialist son of the tory ex-premier, Stanley Baldwin, said to me: "The sexton and the midwife are on our side." Old conservatism, even in the labor party, that still clings to the hope of a gentler capitalism, will go, and the youth are coming. Temporary defeat will but purge and enrich British labor, and bring ultimate victory to the great masses of Britain, that have suffered economic injustice for generations.

"Nay Then You Lye: It Is the Blessed Sunne"

By Amos B. Horlacher

THERE was no pleasing of Petruchio, because Petruchio did not wish to be pleased. When he declared that the shining orb in the heavens was the moon, Kate agreed with him as dutifully as he could desire. Was he then satisfied? Not at all. Shakespeare gives the conversation in his inimitable way:

> Petruchio. I say it is the moone that shines so bright.
> Kate. I know it is the sunne that shines so bright.
> Pet. Now by my mother's sonne and that's myselfe,
> It shall be moone, or stare, or what I list,
> Or ere I journey to your father's house:
> Go on and fetch our horses backe againe,
> Evermore crost and crost, nothing but crost.
> Hortensio (*Aside*). Say as he saies or we shall never go.
> Kate. Forward, I pray, since we have come so farre,
> And it be moone, or sunne, or what you please:
> And if you chose to call it a rush candle,
> Henceforth I vowe it shall be so for me.
> Pet. I say it is the moone.
> Kate. I know it is the moone.
> Pet. Then God be blessed, it is the blessed sunne.

Now if the reader will merely substitute for sunne and moone the words God and Father or élan vital or cosmic energy, much as he would substitute values in a mathematical equation, he will have vividly put before him the dilemma into which modern theologians and preachers have placed themselves in trying to please both the scientist and philosopher on the one hand and the religiously hungry man on the other.

For centuries Christian ministers and theologians have been content to speak of God as Father. In this they followed an excellent precedent and a true instinct. But then came the scientist and the philosopher and told them that in the light of man's new knowledge it is most inexact to think of that power which has formed and now sustains the universe in terms that connote no more than can be found in that insignificant "biochemical entity" called man. And so, always willing to be all things to all men that he may by any means win some, our not too astute brothers acceded to the request. While still believing in their heart of hearts that the God and Father of

the Lord Jesus was and is Father, they yet agreed to use some other name. Accordingly they called him the absolute, cosmic energy, life force, or élan vital (his French name).

Then there was the desperate fright that came from the critical study of the Old Testament narratives, particularly those narratives associated with the earliest conceptions of God. In order to convince the world that they were not thinking of God in the same terms as the ancient Jehovistic writer, they fled from such warm personal terms as he used with a speed exceeding that of light. And then when they had a brand new, thoroughly scientific, intellectually respectable terminology with which to speak of what Jesus called Father, they rested from all the work which they had done and saw that it was very good. But not for long! Soon people began to see that it was not food that they were receiving but a stone adorned in such a way that it looked like food. Nor did it take long for an acute mind to discover this fact and expose it brilliantly.

Lippmann on Dr. Fosdick's God

In his searching chapter entitled "God in the Modern World," Walter Lippmann has exposed our difficulty without mercy. After examining Dr. Fosdick's highly sophisticated suggestions in his book, "How Shall We Think About God?" he concludes with these perfectly true words: "But certainly this is not the God of the ancient faith. This is not God the Father, God the law-giver, the judge. This is a highly sophisticated idea of God, employed by a modern man who would like to say, but cannot say with certainty, that there exists a personal God to whom men can accommodate themselves." And then after examining some other current philosophic reconstructions of God, the author has this to say: "My answer is that a conception of God which is incomprehensible to all who are not highly trained logicians, is a possible God for logicians alone."

This was demonstrated recently in a conference attended by many students at a theological seminary. An exceptionally able professor was speaking to the conference on the subject, "Has Religion Any Validity in the Modern World?" For an hour and a half this brilliant young teacher struggled for the right to call God Father. In this struggle he used all sorts of devices known to the theologians, and some unknown, to assure us that the God of the universe is good and may be thought of as personal.

An Unanswerable Question

At the end of it all, a young man in the rear of the room arose to ask a question. He wanted to know how this very brilliant exposition of religion could be brought to his people on the east side of New York. The professor threw up his hands and the conference roared with laughter. The absurdity of such a task was clear. These people are not interested in nor could they understand ". . . a metaphysic built on an ethic and an ethic built on a metaphysic," as the professor suggested. What they are deeply interested in are the words which were declared to be spirit and life. One of these words was Father. Some others are love and forgiveness, sin and salvation, life and death, joy and sorrow, sacrifice and faith. When we began to speak and write of these things in polysyllabic and hyphenated words we began to lose the sense of their reality.

As preachers and teachers of religion we dare not be like Kate in the play. Just as soon as we agree with the Petruchios of our times that the sun is the moon, they will turn savagely upon us and declare that it is the blessed sun. If it is the sun, let us insist upon it to our last breath, even though there are those who will refuse to walk with us unless we agree with their every whim, for after all it was Kate who was tamed and not the jesting Petruchio. If by our faith we know that God is our Father, and if we know by experience that his most essential attribute for our spiritual wellbeing is love, then let us insist upon it and use words calculated to express these convictions so that persons other than trained logicians can understand us. Who knows, we may rediscover the fact that it is the blessed sun, and find new life and joy in its warmth!

B O O K S

A Modern Prodigal's Return

THE JACK-ROLLER. *By Clifford R. Shaw. University of Chicago Press, $2.50.*

THERE are two ways of approaching the study of delinquency, or almost any other social phenomenon—the method of statistics, and the method of case-studies. Both are useful. It is, for example, important to know that in a certain area in Chicago 28 per cent of the boys between the ages of 17 and 21 were arrested on felony charges within three years; in a second, 26 per cent; in a third, only 3 per cent. This geographical distribution of crime is no accident. It immediately suggests certain coordinations between delinquency and the local conditions. But it is equally important to know what happens in the mind of the young criminal, how he reacts as an individual to these conditions, and what experiences and influences lead him to establish a different set of attitudes.

In this volume, of which Mr. Shaw is the sponsor rather than the author, we have an exhaustive case-study of a single delinquent. It begins with Mr. Shaw's summary and a study of the social and cultural backgrounds; the bulk of it is the boy's own story as he himself wrote it; the conclusion is a discussion of the case and of the method by Professor E. W. Burgess. This boy was a delinquent—no doubt about that. Between the ages of six and seventeen he acquired a police record which included 38 separate episodes, beginning with being picked up as a runaway from home, and ending with

imprisonment for a year for burglary and "jack-rolling" (robbing drunks). His story is a well written, detailed narrative of the objective events of his experience and a complete disclosure of his own attitude toward his family, his companions, his criminal activities, his victims, the officers of the law, the institutions in which he was confined, and the people who tried to help him.

The question at once rises as to how far such a narrative can be trusted. It has been checked up by the records of the courts and institutions and of the firms with which he claims to have worked, and has been found accurate in matters of fact. As to the rest, his judgment of people and institutions may easily be incorrect, but it is at least a revelation of the way they affected him. Through the whole story runs a strong vein of self-pity and self-excuse. He was a victim of circumstances. "Fate" was against him. An uncongenial home started him out; an abusive stepmother and a flock of favored half-brothers and sisters. The juvenile delinquents of the neighborhood furnished ample tutelage and companionship in vagrancy and petty thieving. The institutions to which he was sent supplied association with more advanced criminals, further instruction in crime and additional grievances against society. Easy money and the excitement of crime, gambling and sex immorality made routine work seem intolerable. A precocious sense of personal importance—which was in part an inner defense against the consciousness of being despised both by honest people and by older crooks—made him quarrelsome and indisposed to take orders. He constantly lost his jobs because of fights with his fellows or insubordination to his bosses, or left them because of the monotony of the work. It seemed to him that one was a fool to work while others had a good time without work. In his account of his changed view of life upon beginning his term in the house of correction we have a perfect picture of the graduation of a child delinquent into an adult criminal. He found every prisoner planning to make one more big haul and then retire. No more pilfering pennies and rolling drunks for small change and dollar bills; he would get him a real racket and a "swell broad."

The marvel of this story, and the thing that makes it not only a human interest story and a vivid presentation of the crime problem but also a contribution to the solution of that problem, is the fact that this unpromising candidate for citizenship has for the past five years been going perfectly straight, is prospering in a good job which he has held for two years, has a good wife and a baby, and is an adjusted member of society and no longer an enemy of it or an irresponsible drifter on its surface. What happened to him? First of all, he found a wise adviser; more accurately, the adviser found him. An adviser who was a thorough expert but who did not treat him merely as so much laboratory material, but as a human being. He found a home with a good motherly woman who must have had the very patience of God in her dealings with him. He formed new associations and shook off his old ones. He quit gambling—the hardest thing he had to do; liquor had never troubled him nearly so much. He improved his education by going to night high school. He found work of a not too monotonous sort. He fell in love with a good girl who took the awful chance of marrying him. The essential fact was that, through the wise and persistent attention of his adviser and "Mrs. Smith," there was built up around him a new social environment, gradually enough so that he had time to learn to like it, and a new set of attitudes toward everything that goes to make up life. A behaviorist would say that his responses were re-conditioned. But the behaviorist should also note that the method of study which this case presents is exactly the opposite of his own, for in getting the boy to write down his own story of his experiences recourse was had to an elaborated form of introspection.

From the reading of such a record as this emerges the conviction that there is no such thing as a "criminal tendency," and that what the criminal needs is not the eradication of any particular element of his nature but the readjustment of those normal elements of personality which have gotten into confusion, and his integration into the structure of decent and orderly society.

WINFRED ERNEST GARRISON.

Books in Brief

ABOVE POMPEII. *By Ernest Hatch Wilkins. University of Chicago,* $1.25.

Always the graceful touch and the earnest message characterize the utterances of the former Chicago dean, now president of Oberlin. One thinks of some austere moralist garlanded for whatever festivities might happen along the way but never forgetful of his destination. The admiring student's description of him as a combination of St. Francis, Dante and Woodrow Wilson was palpable gush, but intelligible gush, at that. The contents of this little book are sundry brief addresses and papers for various academic occasions.

INDIA ON THE MARCH. *By Alden H. Clark. Missionary Education Movement,* $1.00.

Current interest in India furnishes the occasion for this revised edition of an informal little book first published eight years ago, and the worth of the book justifies it. It furnishes a brief and well balanced introduction to an acquaintance with India's political, social and religious situation. The author has been in missionary and educational service in India for twenty-five years.

THE MODERN LIBRARY. $.95 per volume.

Recent volumes in this remarkable series of inexpensive reprints of classics include the following: Within a Budding Grove, by Marcel Proust; Human Nature and Conduct, by John Dewey; Oriental Romances, edited by Manuel Komroff; and the Plays of Anton Tchekov.

CAMPING AND CHARACTER. *By H. S. Dimock and C. E. Hendry. Association Press,* $3.50.

This is not a book about camping, but a book about the building of character and the improvement of personality traits through the skilful use of the resources afforded by organized camps for boys. Its value is primarily to camp counsellors and directors. Based upon sound pedagogical principles and employing a thoroughly modern technique of individual case studies and records, it is altogether the most serious and scholarly treatment that has so far been published in this field of education.

THE LIFE STORY OF BIRDS. *By Eric Fitch Daglish. Morrow,* $3.00.

The versatile author is not only a naturalist, but an artist and engraver of distinction and a writer of successful books for children. The present volume is not a juvenile, though it is simple enough in style to be intelligible to children. It is not overloaded with scientific detail, and no attempt is made to tell all about all birds, but its material is authentic so far as it goes and the style of presentation makes it a fascinating introduction to the study of bird life.

THE BOOK OF COURAGE. *By Hermann Hagedorn. John C. Winston Co.,* $2.50.

Thirty stories of the world's great heroes—all kinds, all

countries, both sexes. Not detached episodes of adventure, but briefly and vividly told life stories of the men and women who have done the biggest things that have ever been done—Socrates and Hannibal, Paul and St. Francis, Drake, Father Damien, Joan of Arc, Lincoln, Lee, Gandhi, Lawrence of Arabia. That suggests the variety. Not all the heroes are wholly admirable, but all of them had personalities of high potential, inflexible purposes, and that moral and visceral fortitude which is essential to achievement. It is a great book for boys.

CORRESPONDENCE

Sacramentalism and Brotherliness

EDITOR THE CHRISTIAN CENTURY:

SIR: The recent article by Father Granville M. Williams, and your editorial thereon, are very interesting, but I do not think your editorial goes to the root of the matter. The "high church" Episcopalians now refuse to call themselves "Protestants," describing themselves as "Anglo-catholics." Their point of departure from other Protestant churches is not so much on the historical episcopate as upon what we should term a *magical* episcopate, priesthood and sacramental elements. Their view is properly designated "sacramentalism," and is to the effect that the physical partaking of the elements, in the Lord's supper, is the direct means of communicating spiritual Christian grace. We may suppose that they believe that, if a Christian should partake of ordinary bread and wine, which had been consecrated by a minister not episcopally ordained, but thinking that it had been consecrated by a sacramentalist priest—he would receive no spiritual benefit therefrom.

As to the merits of this belief, I have nothing to say. As to the misuse of the word "priest," which is never used in the Bible of a Christian minister, I have nothing to say. As to whether or not Father Williams has understood The Christian Century, or The Christian Century him, I have nothing to say. *The vital question is: How should a person who holds to these sacramentarian beliefs behave toward other Christians, whom he recognizes to be Christians but who are not sacramentalists?* In a fraternal spirit, I would submit the following propositions, whose discussion, it seems to me, would clarify the situation.

Is there any reason why a sacramentalist priest should not cordially invite all others whom he recognizes to be Christians, to partake of the elements which he has consecrated? If so, what are the reasons?

Jesus instructed his disciples to partake of the elements, in memory of him. Non-sacramentalists do not believe that consecrated elements contain essentially any spiritual value, apart from the mind of the partaker. Sacramentalists hold that elements consecrated by a minister of another Protestant church are in exactly this status. Then what is there to prevent a sacramentalist from partaking of the communion in another Protestant church, as a memorial service to the Savior and as a federal act? He evidently holds to identical beliefs, regarding these elements, with the others who are partaking.

A sacramentalist deacon is not considered to have valid power for consecrating the elements, so as to give them this sacramentalist power. In this regard, an ordained minister of any other church would appear to be in the same status! What is there to prevent a sacramentalist "priest" from inviting an ordained minister of another denomination to assist him in consecrating and distributing the elements?

Having gone this far, what is there to prevent a sacramentalist minister, or "priest," from assisting a minister of another denomination, in consecrating the elements according to the ritual of that denomination—with the understanding, in his own heart or publicly expressed, that the elements so consecrated are not believed by him to have had imparted to them any essential spiritual quality?

I believe a frank discussion of these questions, especially with a statement of views by sacramentalist ministers, would do very much to clear up the situation. The question raised by Bishop Manning is along a somewhat different line, and is not involved in the above proposed discussion.

There is one other question that I should like to ask Father Williams to answer. He says, "If unity can only be achieved at the cost of Christians of any name being false to their most cherished convictions, then the price of unity is too great to pay." Would Father Williams sustain a Christian in adherence to convictions most cherished to him but evidently seen to be false to the mind of Christ?

Carlisle, Pa. RUTER W. SPRINGER.

The New Missionary Question

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century of March 12 asked the question, "Can Christian Missions Be Saved?" In the same issue, Kagawa of Japan is quoted, "When we have a million souls, we can do without the missionaries. . . . We must have a million souls for Christ—soon."

The orient is on the march. No longer is the white man given first place at feasts, in shops or in offices. In a queue at the postoffice he must wait his turn. A professorship in a Christian college in China is vacant. An American young woman with an M. A. degree from the west, with no knowledge of language or customs is one applicant. A Chinese young woman with an M. A. from the same university in the west, with a knowledge of language and customs and a feeling of identity with her own people is also ready for the task. Both will make mistakes; but the Chinese people will understand better the mistakes of the Chinese young woman. Both wish the same salary. Both are earnest Christians. To whom shall the professorship be offered? As a large proportion of the missionaries in China are in educational work, this question is a vital one. Leadership is in the hands of China's youth. They have the right to find their own way.

For a time westerners may be needed to fill places for which no Chinese leaders are prepared. For some years money will be needed. Much important work would crash if the Christians of the west would relinquish suddenly the support of the institutions which they have built up. In evangelism and in medicine the same trend is evident. The day of complete self-determination has dawned; soon will come the day of complete self-support. A new era in Christian missions is upon us. If the Christian church in the west is to hold the fellowship of the Christian church in the east, these things must be recognized. The Christian unity of the world depends upon it.

No longer can we speak of the "fields of foreign missions." These fields are in every land. A Christian professor or a Christian student in an American university may be giving a greater contribution to the Christian movement in China than is the "missionary on the field." The future leaders of China are in the graduate schools of the universities of America and France. Many are in soviet Russia.

On the other hand, Chinese Christians studying or teaching in the west have a message for the people of the west. Many American churches have been stirred by the testimony of ministers from the orient. Thus, Christians of every nation and kindred and people and tongue, Kagawa, Stanley Jones, David Yui, Wang Chih-ping, and a multitude of others must be accounted missionaries, not alone to their own people, but to all people. The question is not, "Can Christian missions be saved?" It is, "Can the world be saved?"

Foochow, China. IDA BELLE LEWIS.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Rev. Allen Chalmers to Succeed Dr. Jefferson at Broadway Tabernacle

Rev. Allen Knight Chalmers, of First Presbyterian church, Buffalo, has been called as minister of Broadway tabernacle, to succeed there Dr. Charles E. Jefferson, who will close his memorable pastorate in the autumn. Dr. Chalmers has never preached in the tabernacle pulpit, but his recommendations were so high that the advisory board of the church unanimously recommended him for this important charge, and the congregation adopted its recommendation with but one dissenting vote. Dr. Chalmers' father was for 12 years minister of Plymouth Congregational church, Worcester, Mass., and the son was educated in a Congregational seminary, and his two first pastorates were in Congregational churches. His collegiate training was at Johns Hopkins. Dr. Chalmers is now 34 years of age.

Dr. Sockman Again on Radio This Summer

Dr. Ralph W. Sockman, of Madison Avenue Methodist church, New York city, is resuming over the radio this summer the national Sunday forum for 20 weeks. He began this service June 1. The programs are under the auspices of station WEAF, and reach the entire country through some 40 allied stations. Dr. Sockman's hour follows the lines of Dr. Cadman's, consisting of an address and a question box.

Ellwood, Wieman and Weigle at Summer School of Theology

Pres. Harry L. Reed of Auburn theological seminary, announces that the 20th annual summer school of theology, to be held at Auburn June 30-July 17, will be marked by the presence on the staff of Prof. Charles A. Ellwood, Prof. H. N. Wieman and Dean L. A. Weigle. Prof. Ellwood will deliver a series of lectures on "The Christian Reconstruction of Our Civilization." He will lecture during the first week of the school, Prof. Wieman the second, and Dean Weigle the third week. Other lecturers will be Dr. Warren H. Wilson, Dr. Samuel C. Schmucker, Dr. U. L. Mackey and several members of the Auburn faculty. This session will be followed by the summer school of religious education, which will extend from July 22 to Aug. 10.

Negro Baptist Head Held for Murder

According to the Chicago Defender, Negro weekly, A. M. Townsend, secretary of the National Baptist Sunday school publishing board (colored), and two other men, have been arrested and charged with the murder of Dr. Edward D. Pearson, late auditor of the National Baptist convention, who was found in a dying condition near Scottsburg, Ind., on April 16th. Dr. Pierson was reported to have uncovered the juggling of a $62,000 loan which was believed to have involved Townsend. Others under arrest are George Washington, of Indianapolis, who is said to have a criminal record, and Rev. B. J. Westbrooks, of Second Baptist church, Indianapolis. Dr. J. W. Cranshaw, editor of the National Baptist Voice, and Dr. J. E. East, of the foreign missions board, in whose accounts there were said to be shortages, who were under suspicion at the time of the murder, are to be questioned at length, it is reported. Dr. Townsend is one of the best known laymen in the Baptist connection.

Dr. Rhondda Williams Receives Degree from Chicago Seminary

At the recent inaugural service for Pres. A. W. Palmer at Chicago theological seminary, Dr. T. Rhondda Williams, former moderator of the Congregational Union of England and Wales, who delivered the baccalaureate sermon during the week, was awarded the D. D. degree. In

British Table Talk

London, June 3.

In Honor of the King's Birthday

AS I write, not a mile away the stately ceremony of trooping the colors is proceeding at Whitehall in honor of the king's birthday. It is one of those ancient and splendid rituals which every Englishman advises every visitor not on any account to miss. But alas! seasons return and something hinders the same Englishman from seeing it himself. Today the list is published of those whom the king honors with titles of distinction. There are three new peers, two not unexpected, the other as happy as it is surprising. That Mr. Noel Buxton, the minister of agriculture, should be made a peer is fitting in every way; the Buxtons since the days of Wilberforce have been a family rich in public spirit, in courage and independence, and in Mr. Noel Buxton the strain lives on. Sir Esme Howard is another of the new peers, a fitting reward for his services in many lands and not least for his work in Washington. But the third name is the surprise. Mr. Furniss is a man born blind; he went up to Hertford college, Oxford, graduated in history, and took his diploma in economics; from 1907 to 1925 he served in Ruskin college, first as lecturer, afterwards as principal. Ruskin college is a modern foundation, designed to help students from the ranks of labor. That such a man, fighting against heavy odds and deliberately entering into a service which had at the time no such reward to bestow, should reach the house of lords, is an arresting and welcome fact. Among the other honors are three O. M.'s—(Order of Merit). Prof. G. M. Trevelyan, every man's historian, as well as Regius professor in Cambridge; Dr. M. R. James, an expert in apocalyptic literature, as well as in medieval history and ghost stories; and last of the three, that profound and wise philosopher, Dr. S. A. Alexander, who in our day reveals something of the character of Spinoza.

* * *

American Visitors

That very useful society, "The Council on Interchange of Preachers and Speakers Between the Churches of Great Britain and America," has arranged a conference in St. Martin's on July 1, 2 and 3. The principal speakers are to be Bishop Rogers, Bishop Oldham and Dr. George L. Robinson. Bishop Rogers has engagements to preach in four cathedrals, Durham, Bristol, Birmingham and Winchester. Dr. Robinson, of Chicago, is fulfilling a long list of important engagements at Brighton, Glasgow, Manchester and other cities. Many of our visitors are coming to the Bournemouth meetings of the International Congregational assembly, among them Dr. Dudley of Brooklyn and the Rev. H. S. Leiper of New York. Among those who are taking an important part at Bournemouth is Dr. Palmer, whose admirable addresses at Chautauqua in 1926 I remember well. Among the admirable speakers going to America from this side I should like to bespeak a welcome for the Rev. W. Blackshaw, of Mansfield house, one of the very ablest students of economics in this country, a man as large-hearted and disinterested in his service of all good causes as can be found anywhere.

* * *

Dr. Mott's Visit Ends

In his many visits to these islands Dr. Mott has never done us better service than in this the last, and I believe the longest visit, which ended last Saturday. He has concentrated upon an intensive ministry to the boards of the missionary societies, the younger ministry, the universities, and groups of laymen, with whom he has had in his own words "unhurried and intimate" fellowship. He has visited all the boards in Scotland, England and Ireland, some of them for a prolonged session or sessions. He has visited Oxford and Cambridge, and on successive week-ends at such places as Weston-super-Mare, the Bridge of Allan, Sheringham, he has deeply impressed groups of selected laymen. In his own grave and kindly way he has shared his experiences with us, and shown how, in the light of all he has seen and known, we may deal with our problems. If I were asked to sum up his chief service to us it would be in this, that he has told us to see our tasks in a large world setting, and he has bidden us hope. Many wise words I can recall from his speeches, among them the supremely necessary counsel to those who are busy in Christian service; we shall be wise for example to do as he told us—reduce our budgets to projects. There is nothing to fire the heart of a would-be giver in a list of figures or in the thought that he is keeping a cause from dying out; a project, a plan for advance, is what is needed. Altogether Dr. Mott has left us with a sense of the urgency of the world situation, but in the heart of it there is a divine purpose which cannot fail.

* * *

And So Forth

Among the books of last week "The Edwardians" must be named. Admirably

(*Continued on page* 823)

a recent Christian Century news item concerning the inaugural service, it was stated in error that Dr. Charles F. Thwing was one of those receiving divinity degrees.

Garment Workers' Union Uses Church as Headquarters

During the dressmakers' strike, several weeks ago in New York city, the International ladies' garment workers used as headquarters the auditorium and galleries of Christ church (Presbyterian) on West 36th street. According to Rev. Cameron Hall, the minister, the unions cooperated in every way to assure the ordinary use

Special Correspondence from Canada

Toronto, June 5.

THE closing days of the Canadian parliament were marked by a sudden awakening of an economic conscience in the party leaders. The proposed subsidy to steel plants was challenged on the ground that these plants are still running on the 12-hour day plan, despite the signature of Canada to the league covenant which outlaws such conditions. It was proposed that the subsidy be made conditional on the adoption of the 8-hour day. The prime minister accepted the challenge of the leader of the opposition and suggested that tariff arrangements be made in all cases dependent on the adoption of humane conditions. All parties agreed that the 8-hour day ought to be enforced at once and that the 12-hour day is an intolerable hardship of which the country was not previously aware. Then something happened, and in two days' time we were told by the leaders that they found themselves unable to give effect to their fine words. An election was pending. Also the flotation of the great power canal scheme near Montreal was challenged as providing the promoters with gains amounting to over $100,000,000 for carrying out a work which will cost about $70,000,000. Here, too, many brave words were heard, but the close of the session removed danger of being called on to give effect to pious expressions. The whole thing had an evil look.

Death Bed Repentances

* * *

Presbyterians Assemble

The major courts of the church are gathering, first of all the Presbyterian general assembly. The opening was marked by two significant features. The ex-moderator, preaching the sermon, spoke words as emphatic as any uttered by United churchmen in denunciation of the present system of government sale of liquor. Considering that a sharp difference of opinion on this issue was one main cause of the conflict which rent the Presbyterian church at the time of union, the deliverance of such an utterance was as welcome to some as it was disappointing to others. The preacher, however, has been a distinguished missionary and has thus been partly free from the political entanglements which ensnare those at home. The choice of a moderator brought another incident which was almost sensational. For the last few years one name has been brought prominently forward for the higher gifts of the church, and its bearer, Dr. S. Banks Nelson, was an outstanding protagonist against the union. If any man deserved the epithet, "The chariots of Israel and the horsemen thereof," it was Dr. Nelson of Hamilton. He swept like a heavy cavalry brigade over the field, devastating opponents by his fiery oratory. But he was more skillful in wounding foes than in gaining the complete confidence of friends. His methods, his arts and even his motives were quietly canvassed, perhaps harshly and unsympathetically. On different occasions have his notable services been brought to the attention of the assembly as a claim for recognition, and this year the assembly was called to meet in his own church at Hamilton. Again his name was presented by his presbytery for the chair, while one from the far eastern provinces, Dr. Frank Baird, was also presented by some of the fathers as a son who had brought honor to his church. The press had prepared us for the election of Dr. Nelson, but a standing vote soon showed that the mind of the assembly had not changed. Dr. Baird was chosen and Dr. Nelson then asked that his name be not again brought forward only to be set aside. Christian communions can produce fighters, but somehow in the supreme moments they feel that skill in conflict is not the supreme virtue. Dr. Nelson is warmhearted to friend and foe, and many will regret that he was exposed to this unpleasant experience which took his friends by surprise. His rival is universally loved and respected and succeeds some worthy leaders.

* * *

The Church And War

In the Bay conference of the United church a long debate was held on a declaration that "war is unchristian." Dr. Stanley Russell prepared the way by one of his warm-blooded addresses. He had stood as the president of the British Congregational ministers' crusade against war; but he had parted from some others when he upheld the policing of China by troops sent out not to make war but to prevent war. He also still holds the king's commission as chaplain, and insists that where troops are to be served he will go, even if this involves bearing the king's commission. This conciliated the conference; but difficulty arose when one asked whether the resolution outlawed as unchristian any participation in a war forced on us by unprovoked attack. The committee replied that the resolution bound no man's conscience. With this understanding the declaration was adopted, but when the interpretation thus given was offered as an appendix to the declaration the thoroughgoing group resisted the addition. It was then pointed out that in the arrangement for the Kellogg pact, international law was explicitly formulated as recognizing the right of self-defense to be inherent in national sovereignty and the resolution was declared not to deny this right. Thus unanimity was secured—but what mind was actually expressed no one can say. Yet all were opposed to all war as a normal part of national policy. Some are finding themselves increasingly drawn to the position occupied by the Society of Friends.

* * *

Liquor Flows Freely

Despite the effort of government to control liquor by selling it, consumption still increases and attendant evils increase. Offenses against women and girls have almost doubled since government control was inaugurated, while the Ontario prisons have had to receive last year 17,626 persons newly sentenced as against 11,371 in the last year before the sale of liquor was thus re-established. This leopard still wears its old spots unchanged.

ERNEST THOMAS.

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The author is pastor of the Franklin Street Presbyterian Church, Baltimore, sometime Moderator of the Southern Presbyterian Church, a frequent lecturer at theological seminaries, including Princeton, Hartford, Bangor and Union (Va.).

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of the building. The rest of the church's activities went on an usual and the church committee which is composed partly of prominent members of the Brick church on Fifth avenue in New York were entirely satisfied with this venture in industrial service. The pastor reports that since the strike, which was successful in establishing better conditions and reducing sweatshops in New York, other unions in addition to the dressmakers' have been using various rooms in the church building, including some four or five locals.

Dr. Versteeg to Deliver Addresses On "Perpetuating Pentecost"

The Pentecost theme is evidently to be widely discussed for many months. A straw in the wind is the announcement that Dr. John M. Versteeg, the author of "Perpetuating Pentecost," is to deliver four addresses on that subject before the Methodist Colorado annual conference to be held early in September.

Grand Rapids Churches Join in Pentecost Service

The Protestant churches of Grand Rapids, Mich., joined on June 8 in a city-wide mass meeting, held at Fountain Street Baptist church, to commemorate the 19th centennial of the day of Pentecost. About 2,000 people listened to an address by Dr. John Timothy Stone, of Chicago, on "The Challenge of Christianity." This is the first time in the history of the city that Grand Rapids churches have united in a service of any kind. A committee appointed by the Grand Rapids ministerial association is working on a plan to establish a council of churches.

Methodist Laymen Confer On Missions

About 100 business and professional men of the Methodist church met June 20-22 at a discussion conference of laymen held at Niagara Falls, under the auspices of the Methodist board of foreign missions, the general theme being "The Future of Foreign Missions." Among the speakers were Bishop McConnell, Frank A. Horne, Dr. Mott, Bishop Frederick Fisher and Prof. W. D. Schermerhorn.

U. S. Church Members Still Total 55 Per Cent of Adult Population

The growth of church membership in the U. S., except in the large metropolitan centers, has kept pace since 1906

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Special Correspondence from Washington

Washington, D. C., June 11.

The Senators and Bishop Cannon

WHAT is to be done with a dry bishop who has offended senatorial dignity? The problem appears simple enough. Jail him, of course. Was not Mr. Harry F. Sinclair treated thus not long ago? But ask any senator if he thinks this would be a happy solution of the dilemma. If the offending gentleman were only a bishop the difficulty could be disposed of very easily. But being a *dry* bishop, with pronounced emphasis upon the dry, and being a man of more or less national importance, the case is immensely complicated. The fact of the matter is, that even though certain eminent senators received a rude jolt the other day at the hands of the aforementioned dry bishop, they do not relish the idea of meting out the kind of punishment they think he deserves. All of which has to do of course with the astounding boldness of Bishop Cannon who deliberately walked out on the lobbying committee and left his inquisitors holding the bag. It was an unheard of proceeding and though his action provoked loud and raucous laughter from many it had the opposite effect upon the wounded senators. The latter seem to be doing some deep thinking on the subject. They know what they would like to do, but all things are not expedient, especially with an election in the offing.

* * *

Dr. Radcliffe Passes On

Death has removed a distinguished and much beloved man from local ministerial ranks. Dr. Wallace Radcliffe, for 27 years, prior to 1922, pastor of the New York Avenue Presbyterian church, fell asleep on June 6 at the age of 87. He had served as moderator of the general assembly of his church and latterly as a member of the board of directors of Princeton theological seminary. He will be affectionately remembered by hosts of people who came under the influence of his wholesome and winsome personality. His death recalls an incident that occurred during the early years of his Washington pastorate. William Jennings Bryan had just been nominated at Chicago on a free silver platform. The following Sunday, as Dr. Radcliffe approached the meeting house for the morning worship, he was astonished to see a crowd of unusual proportions trying to gain entrance. Inquiry brought forth the response that Mr. Bryan was to worship there that morning. "That cannot be," said the pastor, "Mr. Bryan is in Chicago." "Nevertheless, he is to listen to you preach this morning, in fact he is even now within and sitting in the Lincoln pew." Dr. Radcliffe entered and in a few moments walked out on the platform. There sat the democratic standard-bearer, four or five pews from the front. Suddenly the preacher remembered the text he had chosen for his sermon soon to be delivered. He was frozen with horror. There was no help for it, however. The sermon was prepared and there was no other at hand. Judge of the suppressed mirth when from the lips of the preacher came the text: "Thy silver perish with thee." Dr. Radcliffe will be greatly missed in and about Washington. Clergymen of all denominations were among those who gathered at the funeral service to pay him well deserved tribute.

* * *

Honorary Degrees

Honorary degrees were conferred on Washington ministers at recent commencement exercises, Dr. William L. Darby, church federation secretary, receiving an LL.D. from his alma mater, Cumberland college, and Dr. Joseph R. Sizoo, another D.D., this time from Rutgers. Their friends feel that both are well bestowed.

* * *

A Pewful of Distinction

Worshipers at Calvary Baptist church almost any Sunday morning may see the three branches of the government represented in a single pew. Chief Justice Charles Evans Hughes, Representative John Q. Tilson of Connecticut, majority leader of the house, and Mr. Walter H. Newton, secretary to the President, all sit in the same pew and all are very regular attendants and earnest worshipers.

W. S. ABERNETHY.

with the increase in the country's adult population, while the value of church property has increased enormously, according to data compiled for the Institute of Social and Religious Research by Dr. C. Luther Fry. The institute is financed by John D. Rockefeller, Jr. The material prepared by Dr. Fry fills a large volume under the title, "The United States Looks at Its Churches," presenting an extended independent analysis of both published and unpublished data collected by the federal census of religious bodies for 1926. Dr. Fry shows that out of every 100 persons over 13 years of age there are today in this country 55 church members, just as there were ten and twenty years ago; only 52 per cent of the rural inhabitants are church members, as compared with 58 per cent of the people living in towns and cities.

Aimee McPherson, Evangelist, Held Up by Customs Officials

According to the New York World, Aimee Semple McPherson, who returned June 14 from her trip to the Holy Land, was found bringing foreign goods into this country without paying duty. A large item in the evangelist's list which is said not to have been properly marked was a dress from Paris. Under customs rules she would have to pay the American valuation of her purchases plus a fine of 100 per cent. Mrs. McPherson escaped the fine, paying only the duty, amounting to $138. The World reports that Mrs. McPherson indicated that the affair was "really just a mistake."

Congregational Leaders Visit President Hoover, with Message of Appreciation

Mr. Fred B. Smith, Miss Jane Addams, Hon. Raymond Robbins, Mr. William Allen White, Mr. Roger Babson and Dr. James L. Barton were among a party of 36 who called upon President Hoover on May 28 to request that he send a message through the American delegation to the International Congregational council, which will hold its fifth decennial meeting in Bournemouth, Eng., July 1-9, this year. The American delegation, comprising 600 representatives of the Congregational and Christian churches, sailed from New York city June 14. Premier MacDonald is to address the council meeting. The letter presented to the President by his 36 guests began with a tribute to his leadership, reading as follows: "As representatives of the National Council of the Congregational Churches of the United States, we are glad to avail ourselves of this opportunity to present the greetings of our churches and to express our high appreciation of you and your administration. We find ourselves in genuine, enthusiastic accord with the measures which you are advocating for the interests of our people in domestic affairs, and for the larger welfare of the people throughout the world as evidenced in the advanced movements in behalf of international good will and enduring peace."

Rev. W. W. Argow to Leave Cedar Rapids for Syracuse Church

Rev. W. Waldemar Argow, for nine years pastor of the People's church, Cedar Rapids, Ia., has accepted a call to become pastor of the May Memorial church, Syracuse, N. Y., and will enter upon his new task Sept. 1.

Chicago Young People Study Citizenship

The first conference on citizenship to be promoted in or around Chicago was held June 7-8, when the Young People's Civic council, an organization for civic betterment in Chicago, and open to all young people irrespective of creed or race, met at Tower Hill, Mich. Roy E. Burt, of the board of education of the Metho-

BRITISH TABLE TALK

(*Continued from page* 820)

written, it contains a picture of a certain smart set which ruled the realm of fashion in the later days of King Edward VII, 1905-1910. The book gives a most convincing picture, drawn with skill and with scarcely a touch of caricature. It left me with a vastly increased sympathy for the Georgians, if they had to succeed such a company of polished, empty-headed, pretentious, arrogant epicureans. Much better the open license of post-war days than the hush-hush policy of these Edwardians. But they were only a group, powerful as they were, and it would be unjust to label all society with one brand. . . . It looks as if Mr. Thomas were going back to the colonial office. The recent criticisms of the government unemployment policy have made a shuffle in the cabinet inevitable. . . . Two of the big popular dailies have become one. On Monday the Daily News and the Daily Chronicle appeared as one paper, the News-Chronicle. There are now in London among the penny papers only four—the Morning Post, which gallantly keeps to the old style; the Daily Express, the Daily Mail and now the solitary liberal paper made up of two famous dailies. The reason is evident; the cost of keeping on a daily paper is so immense that only a very vast circulation can meet it. Rationalization affects not only steel and cotton, but the press also.

EDWARD SHILLITO.

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dist church, led the group in a discussion of the needs for good citizenship in Chicago. The group decided to plan for a six weeks' course in the autumn, with one night each week to be devoted to an explanation of the different departments of local government, with addresses by representatives from the Cook county board, city council, school board, etc. The six-weeks' course will be followed by a series of monthly forums. S. J. Duncan Clark, of the Chicago Post, is president of the council.

How Madison Avenue Presbyterians, New York, Celebrated Pentecost

As a part of the church's celebration of the 1900th anniversary of Pentecost, at the evening service, on June 1, of the Madison Avenue Presbyterian church, New York city, Rev. George A. Buttrick, senior minister, presented to the American board of commissioners for foreign missions of the Congregational church a check for $250 toward the support of Miss Abbe J. Wallace and Miss Genevieve Wallace, who are to sail in August for India to become teachers in the Capron hall school at Madura, South India. This gift was made by deliberate action of the session of the church, and was officially received by Rev. Alden H. Clark, secretary for India of the American board. Miss Abbe Wallace has been for two years a member of the

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Christian Century Book Service

Special Correspondence from Scotland

Glasgow, May 31.

THE first ordinary general assembly of the reunited Church of Scotland has just been held in Edinburgh, and a very friendly and enthusiastic gathering it proved. There were adjustments to be made on both sides, of course. Doubtless there were former members of the "Auld Kirk" who had once prided themselves on being part of the ecclesiastical establishment, who felt surprisingly like dissenters as they sat in the hall which for three-quarters of a century has housed the great rival church. And the former U. F.'s had to grow accustomed to the sight of a throne gallery, occupied by a scarlet-coated representative of the king, a be-uniformed purse-bearer, a wigged lawyer, and a huge gilded mace as symbol of the royal authority. However, as the retiring moderator took occasion to point out, this throne gallery was deliberately erected "outside the deliberative portion of the hall." The lord high commissioner is an honored guest—no more. He is welcomed, as the President of the United States or his official representative would be welcomed, as an interested spectator at any denominational assembly in America. On the opening day there was the further splash of color caused by the presence of heralds and pursuivants, the lyon king of arms, and members of various town councils robed in scarlet and ermine. The hall was packed to the roof when, according to ancient custom, the clerk shouted the order, "Lock the doors!" so that the assembly could be duly constituted, and the opening devotions carried on without interruption.

United Church's First Regular Assembly

* * *

Old Cleavages Wiped Out

The general assembly is now a much larger body than it was in the days of either of its predecessors. It numbers 1,547, a size which enables each minister of the denomination to be a member every fourth year, and each congregation to send an elder with similar frequency. It is distinctly a representative body. As the two uniting bodies had approximately the same number of churches and ministers, the membership of the present assembly would be about equally drawn from the two sides of the house. Yet divisions never occurred along these lines. It can safely be assumed that in ten years' time, the last vestige of sect-consciousness will have melted out of sight in the deliberations of this high court. Already in the church life of the land, there have been former U. F. ministers called to former established churches and vice versa; and 54 unions of congregations, in addition to the 37 provisionally arranged before October, have been negotiated to attack the scandal of competing churches in villages and in parts of cities where business has largely replaced dwellings.

Refuse to Cut Mission Budget

Perhaps the most interesting debates and speeches were those on the foreign mission day. It was reported to the assembly that the pre-union Church of Scotland foreign mission committee had received during 1929 a record-breaking sum from congregations and donors, while the former U. F. committee had obtained a large sum, but not a record. The two committees between them had received £33,000 toward paying off the deficits with which they had started the previous years, but this was not sufficient, especially as on the U. F. side the ordinary giving had not been enough to meet the ordinary expenditures. Accordingly, the joint committee had commenced 1930 with a deficit of £24,000. The convener stated the ordinary giving of the church would have to be increased this year by £10,000 if the work which both bodies had in hand at the union was not to be cut down—an unthinkable way to celebrate church union and also the centenary year of the sending of Alexander Duff to India, the first missionary to be commissioned by the Church of Scotland. Then followed a superb address by Dr. John R. Mott on the unprecedented world situation, with its opportunities, urgency, and dangers, a speech to which the assembly paid the closest attention. An effort was made, under the leadership of a former U. F. minister, to instruct the committee to review their financial obligations at once, and to frame their 1931 budget so as to avoid any increase of indebtedness. But through a couple of amendments, the teeth of this resolution were extracted so as to give no note of defeat or hint of withdrawal. It was most heartening to find that it was the laymen who were the most determined to keep the flag flying, and who are insisting that even in these times of abysmally long trade depression, there shall be no sign of surrender.

* * *

Close Mission School In Turkey

It was announced that the Scottish mission school in Constantinople is being closed down. Last year, the committee thought it had won a great victory when the Turkish government permitted the teaching of the *whole* Bible to all non-Moslems. But this year, the Turkish government has been objecting to the name of the school (they did not like the word "mission") they insisted that additional Moslems be put on the staff, and now they have just commanded that a Moslem co-director of the whole school be appointed!

* * *

Paying Scotch Ministers

The "Maintenance of the Ministry Fund" report was ably presented by Prof. Lamont of the New college, Edinburgh. The goal of the united church was stated

(*Continued on next page*)

staff of the Madison avenue church, while her sister has led in the work of the church school.

CORRESPONDENCE FROM SCOTLAND

(*Continued from preceding page*)

in the plan of union to include a minimum stipend of £400 and a manse. The year 1929 resulted only in the achievement of recent years: the paying of £350 and a manse in the four cities, and £300 and a manse everywhere else. This result was obtained by using up the last of a special thanksgiving fund; if the minimum stipend is not to be lowered for 1930 and if certain inequalities between the systems formerly in vogue in the two churches are to be canceled, the giving of the church this year will have to rise by £10,000. As Dr. Lamont said, "We have now got to teach one group of people, who have never given much thought to it, the value of endowment." (He was referring to the former U. F.'s, who depended almost exclusively on annual giving of members for the support of their ministers in both strong and weak churches.) "We must teach other people who were used to getting their religion free, the need of *paying* for it and the *privilege* of paying for it." (Auld kirkers who attended churches where the minister was paid from the teinds, or where the stipend was completely endowed, were notoriously poor givers compared to their brethren in "voluntary" churches.)

* * *

Adopt Compromise Method of Selecting Moderator

The method of choosing the moderator of the general assembly was fixed as a compromise between the two former systems. The Church of Scotland moderator in the past was selected by the ex-moderators (a very small body of men), while the U. F. moderator was elected by members of all standing committees, including some women, at a meeting in November (a much more democratic method). The compromise is that the electing body shall consist of all the ex-moderators plus enough ministers to bring the number up to 25, plus 24 elders—those appointed members of the committee being chosen at the preceding general assembly. The auld kirkers liked their original system because no possible candidate for the office was a member of the nominating body, and that feature of their system still holds, for the additional ministers chosen to serve this year are all youngish men who would not be considered for this office, and laymen in Scotland are not eligible.

* * *

And So Forth

The assembly restored full ministerial status to Rev. John E. Hamilton, after a lengthy debate. These notes recorded last year how he had demitted the ministry in order to run for parliament, and then was defeated in the election. The assembly seemed to feel that it was showing less acquiescence in an unfair and ancient statute which forbade a minister of the Church of Scotland sitting in parliament if it at once readmitted Mr. Hamilton. He is to act as secretary of the new Overseas forward movement of the church, which Dr. Donald Fraser is promoting.

MARCUS A. SPENCER.

World's Sunday School Night at Toronto Religious Education Meet

The International council of religious education is the North American unit of the World's Sunday school association, and the work of the world's organization is always featured at one of the sessions of the quadrennial convention of the International council. The evening meeting of June 26 will be world's night during the convention of the International council which will be held in Toronto, June 23-29. Rev. Robert M. Hopkins, general secretary of the World's S. S. association, will preside, and James Kelly, of Glasgow, general secretary, will speak upon the theme, "Religious Education in Europe." Other addresses will be given by men from the fields abroad.

Dr. Oxnam at Boston U. Commencement

Pres. G. Bromley Oxnam, of DePauw university, gave the commencement address at Boston university June 16, his theme being "The Graduate's Threefold Dilemma." Pres. Marsh gave the baccalaureate this year, on "The Responsibility of Freedom." He emphasized the fact that a university represents academic freedom, which is a means to an end, that end being "truth, coordination, assimilation and synthesis, and the recognition of values." Diplomas were awarded this year to 1,485 seniors, an increase of 406 over last year's graduating class.

BOOKS RECEIVED

Rear Admiral Byrd and the Polar Expeditions, by Coram Foster. A. L. Burt & Co., $.75.

Egyptian Day, by Princess Marthe Bibesco. Harcourt, Brace, $2.50.

Social Science Lessons for Junior Workers, by Clarence P. Davey and James Cameron. Century Co., $.76.

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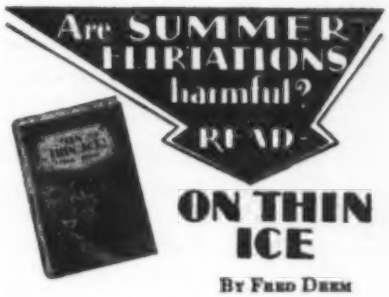

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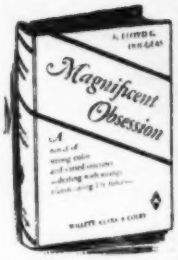

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